

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXL

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NEW SERIES
VOLUME XLI. No. 4

IN CONCLUSION

R. B. Gunter

I. Gratitude

Eighteen years cover too much time for one to deal in reminiscences. A part of the activities of this period are in reality history. Time and space will not permit the writing of history at present. Anyway, the making of history is much more interesting than writing it.

One cannot, however, refrain from pausing to express gratitude to those who have unreservedly and unselfishly given themselves and their means in order that the "Old Ship of Zion" might be prevented from going on the rocks and to keep her in the main channel and bounding on her predestined course. The number of those who have contributed for this purpose is commendably large. The unselfishness of those who have helped looms the brighter in contrast with occasional selfishness and covetousness. They have constituted the silver lining of all the clouds; the inspiration and the life, when life was most needed. To them gratitude will be perennial and abounding through the years ahead. Their loyalty and devotion to Christ caused this writer to continue as their servant when, for him, it would have been better to have moved on to better fields and greener pastures. May God's choicest blessings abide upon them ever.

II. Tired, But Not Broken

The retiring secretary is not broken either in body or in spirit. He is only tired. Working seven days in the week for many years makes an over-draft which only rest can restore. The State Mission Board has generously offered a vacation at different times, but their servant prefers to rest at the expense of the Baptists of Mississippi. It is not, after all, so much the volume of work which wears as it is the handling of indebtedness without sufficient funds to satisfy the creditors. This has been the most enervating experience of the entire period of eighteen years. The State Board has had no debts to carry to the State Conventions, but has handled, without charge, the educational debts.

III. Moving Upward

Receipts in the State Board office, together with contributions sent directly to participating interests, indicate that gifts have been constantly increasing for the past five years. The spirit of cooperation is on the increase. There is an expectancy in the minds of our people, consequently, the future is inviting.

IV. The Debt Situation

The indebtedness of the Mississippi Baptist Convention has been refunded. The cost of refunding was practically nothing since the work was done through the Convention Board office. Bond dealers have estimated that the refunding would have cost \$50,000.00 had it been done in the usual way.

With the indebtedness spreading over a long period of time, the annual obligations having been diminished, and with continuation of the same efforts toward raising of funds with which to meet the indebtedness, there should be no difficulty in continuing the bonds of the Convention at par and of keeping everything current.

V. The Evangelistic Outlook

For one time Southern Baptists can unite in one great movement. The Southwide Revival Movement seems to be appealing to all of the

churches. The right kind of a revival will make possible the doing of anything which may be needed. We should, therefore, anticipate the greatest blessing in the history of our Convention work. The objective of this movement is worthy. It is the command of Christ. It will be an inspiration to our people. No one should say: "I can't afford to get into it." But everyone should say: "I can't afford to stay out of it."

VI. The Brotherhood Movement

The Brotherhood movement in Jones County is one of the most potential movements since the organization of the W. M. U. The movement is not only re-vitalizing the church life in Jones County but it is spreading its influence into other sections of the state. The Brotherhood is a sister of the W. M. U. If it can spread to every church in the state and arouse the membership as it has done in Jones County, there will be little trouble in the future financially or otherwise. It should be the ambition of every pastor to have a Brotherhood organization in his church. One object of the Brotherhood is to furnish information. Information must precede transformation.

VII. Two Ifs

1. If the Baptist denomination is to go forward, it must first of all go higher. E. Stanley Jones said we must go deeper if we would go further. He meant the spiritual life must be deepened. The Baptist denomination must raise its standards in order to go forward. Its credit must be maintained at par. To do this, two things are necessary. One is that the denomination must not use its credit often. The other is, every cent which the denomination promises must be paid and must be paid on time. We deceive ourselves if we believe that we can advance by constantly breaking promises.

2. In the second place, if we are to go higher, the beginning must be in the ministry. If judgment is to begin at the House of God, it should begin in the pulpits. The moral, social, and business standards of preachers must be able to stand the test in any court of equity. If stewardship programs are to succeed, they must begin in the pulpits. For a preacher to preach missions successfully, he must first have a missionary spirit backed by missionary practice. If he leads his church in the practice of stewardship, his precepts must be supported by his example.

VIII. My Attitude Toward My Successor

My attitude towards my successor may be expressed by the words of John the Baptist when he was informed that all the people were leaving him and going to Jesus. His answer was: "The friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice." Every success which may come to him in the Lord's work will prove a source of joy to his predecessor. There is going to be a great increase in the number of baptisms. There will, most likely, be a great increase in contributions. The time is ripe for increase. Bro. McCall is teeming with energy. (Avery, in his book on Physics, said that energy is the power to do work.) Brother McCall is doubtless unsurpassed in getting churches to render service. This is due to the fact that the shepherd goes before his sheep. May the Baptists from Souen-lovie on the east to the Father of Waters on the west, and from the Tennessee line on the north to the sun-kissed shores on the coast, follow him as he follows his Lord. This is the writer's earnest desire and prayer, henceforth.

Who's Who and What's What

First Church, Brookhaven, will spend \$1700.00 renovating the pastor's home to welcome their new pastor Dr. S. H. Jones on Feb. 1st.

Evangelist E. D. Estes reports from Kosciusko, "A good day yesterday (Sunday). One young man saved, united with the church for baptism. On my way to Ecu Bible conference."

At the recent inauguration of the new governor of Texas, the congregation sang "The old rugged cross," the governor joining heartily in the singing. They also sang "Please pass the biscuits," the governor's campaign song. He was a flour salesman.

An evangelistic conference will be held for De Soto County workers at Hernando Jan. 29. Song service led by D. P. Flinn; Devotional by E. C. Horton; Speakers are Hugh Foster, H. J. Rushing, F. M. Purser, Mrs. H. J. Rushing, Mrs. R. L. Sanders, Jr., and R. J. Bateman.

The sympathy of their many friends is with Rev. W. L. Howse of Jackson and his two sons in the death of Mrs. Howse last week. She had been in bad health for several years. For many years before she was helpful in all her husband's ministry in several places in Mississippi.

To the membership of Tuscola Baptist Church: Our church has made it possible for the Baptist Record to be sent to every home in the church. The pastor is deeply grateful to those who so willingly aided in the movement. The Baptist Record is rated as one of the best religious papers among Southern Baptists. Its pages are covered with things valuable to the Christian life. Welcome it as a guest into your home each week and read its pages prayerfully.—A. A. Ward, Pastor.

The recent addition to the Baptist Hospital in Memphis cost \$500,000. Of this more than half was paid when the building was finished and the rest borrowed at one per cent interest. This adds 100 new beds to the capacity and increases the income from offices rented. The building and equipment are valued at three million dollars, and is the largest hospital in the South, the largest Baptist hospital in the world, having now 500 beds for patients. Last year there were 5,000 charity patients.

Tuscola Baptist Church in Leake County has gone to half time. They set the pastor a salary and signed pledges for the salary. The Sunday school, B. T. U. and W. M. S. have agreed to put forth every effort possible to enlist everybody in their respective organizations. The men have shown their willingness in following the pastor in the organization of a Baptist Brotherhood at an early date. Every family in the church is getting the Baptist Record. Pray for us.—A. A. Ward, Pastor.

Calvary Church, Tupelo: On January 8th, the Calvary Baptist Church had the largest attendance in its history at Sunday school, there being 312 present. Last Sunday, January 15th, we still were over the 300 mark. A home department has been added to our Sunday school under Mrs. H. M. Anderson as superintendent. Much stress is being put on prayer for evangelism, the pastor conducting a devotional and prayer service each Sunday morning before the teachers go to their classes. There have been additions to the church each Sunday of the new year.

Sparks and Splinters

Sailing from Modras, India, Jan. 5, Dr. C. E. Maddy, secretary of the Foreign Mission Board is due to reach Richmond, Va., Jan. 26, after attending the missionary conference Dec. 13-30.

Deacon L. P. Kees has had to return to the Baptist Hospital for a second operation, and at the last report is seriously ill. He has been for many years a strong supporter of every good cause.

Under the leadership of Pastor A. H. Childress, the work at Sturgis is progressing. They have the Record in all the homes and the people are interested in all the work.

Evangelist Selsus E. Tull of Hazlehurst, will conduct a revival with the Calvary Baptist Church of Akron, Ohio, beginning Feb. 26th. Dr. H. S. Wilson, a former Southern man, is the pastor.

The First Baptist Church of Laurel elected and ordained as deacons brethren William Geer, Lewis Gates and Goode Montgomery, Jr. These fine young men have proven themselves worthy of this trust and will make a helpful addition to the other fine deacons.

The Southeastern Baptist Ministers' Association which met in its regular meeting, Jan. 16th, at the First Baptist Church, Laurel, greatly appreciated the presence and the inspirational messages of Dr. Middleton, and Dr. Lipsey of Clinton. The meeting was characterized by the high spiritual power manifested. We were also glad to have Dr. Holcomb and Dr. Steele of Hattiesburg with us.—L. G. G.

What crowds the women are having in their regional conferences. Three weeks of flying (figuratively) from place to place, have taken Miss Traylor, Miss Robinson and Mrs. Carter Wright of Georgia to about fifteen places in the state. Here in Jackson there were 418 attending the meeting, and in the other places the attendance has been wonderful. And that's the way they start the new year. What a joy it is to work! And what responses they do get wherever they go. The Lord make fruitful these days of service for them.

You have heard the old story about a congregation which had been asked to bring a gift to the priest. Each one was asked to bring a quart of wine. One member figured it out that he would bring a quart of water instead as all of it was to be poured into one big barrel. And as all the rest would bring wine, his water would make little difference and never be noticed. But what was his amazement to learn that every member of the parish had done the same figuring and brought his quart of water. Now we are talking about a world-wide revival. A revival is brought about by prayer and personal dedication to God. But don't figure that you won't count in the aggregate. Moses was afraid to go out into the wilderness unless all the people went. God needs all of us. They were "all" together at Pentecost.

One thing at least we have learned from the war waged by Italy in Ethiopia and by Japan in China. It is that numbers and bravery cannot stand against motorized, mechanized and thoroughly equipped troops. There are no braver troops than were those patriots in Ethiopia. And they had the advantage in numbers. There has been no better evidence of courage and endurance of hardship than has been given by the Chinese in their resistance to Japanese soldiers. And yet they have been constantly driven back. Everybody knows the reason. The Chinese were not prepared. They had comparatively little equipment, and they have been slaughtered like sheep. If they had only been properly equipped and trained. And in our launching a great evangelistic campaign we need to study it through, pray it through beforehand, "make a good ready," train our people in soul winning, fortify them against dealing with hard situations, and give them such knowledge of the word of God as will enable them to stand in the evil day. Read again what Paul says in the sixth chapter of Ephesians about putting on the whole armor of God.

The First Baptist Church of Fayette, Mo., has extended a call to Pastor Frank Q. Crockett who has served the Farmington church for eight years. Central College, a senior college of the Southern Methodists, is located in Fayette. Bro. Crockett was some years ago pastor at Tunica, Miss.

The editors of the state papers in the Southern Baptist Convention were entertained last week during their annual winter conference by the Baptist Hospital in Memphis. Mr. A. E. Jennings the hospital manager is a most excellent host. It was particularly gracious of him to give the editors a dinner each day of their meeting, Thursday and Friday. Mr. Jennings is known to all Mississippi Baptists not only from his work in the hospital, but also for his help in the Mississippi Baptist Orphanage, Mississippi College and Blue Mountain College. He had a serious and prolonged spell of illness last year, lasting five months and involving two serious operations. But he has made a wonderful recovery, and looks himself again. This was the first illness of his life.

The church at DeKalb has called Rev. Bill Gardner, Macon, Miss., as pastor. He has moved on the field. He will serve Electric Mills and Salem churches in Kemper County also. The Kemper County Association fifth Sunday meeting will be held with DeKalb church Jan. 29. We hope to have our new state secretary, D. A. McCall, with us in the afternoon. Plans will be put forward for our evangelistic campaign in 1939. The moderator, Rev. W. E. Hardy of Scooba, will preside. The speakers will be Rev. Bill Gardner, DeKalb; Dr. O. R. Mosley, evangelistic chairman, Newton; Rev. D. A. McCall and others. We shall do our best to see that the Master's work goes forward along all lines this year.—W. E. Hardy.

The camping by the roadside of hundreds of share croppers in southeast Missouri, is a natural result of the reduction in the cotton acreage. The old woman who tried to sweep back the ocean tides with her broom had nothing on the secretary of agriculture and those who work in co-operation with him to produce prosperity by scarcity. Both are fighting against the inevitable laws of nature. Whether these share croppers were evicted or voluntarily left their homes makes little difference. They are reduced to want because they are forbidden to make more than a small percentage of their former crops. The world is hungry and ill clothed, and yet the farmers are told to make less that they may have more.

In his address at the S. E. Miss. Pastors' Conference, Pastor J. W. Middleton spoke about the effect of a revival on Christian colleges. He said he had been to a "flea circus." He had seen them hitched to big loads and pull. He had seen them put through all sorts of athletic stunts by a master trainer. Somebody suggested that a man who could do so much with fleas ought to be made president of a college, and try his hands on boys. It would seem that the same amount of time and patience and energy and discipline, if it were spent where there is a basis of intelligence, and a hope of useful living and immortality, should result in a finely developed manhood and great good to the world.

You have seen people with an invalid complex. They are never feeling very well. They never get beyond feeling "just tolerable." They have gotten the consent of their minds to be always below par in health or vigor. They are afraid of the weather and drafts of air, or of getting their feet wet, or that something will disagree with them. They come to have a sort of submissive whine in their voices. They can not venture on any big undertaking. They are afraid. And you probably have some people like that in your church. They have little assurance of the presence of God; little confidence in undertaking for him; little hope of anything coming of what other folks undertake. They shake their heads and are hesitant. They have no boldness before the throne of Grace, and none in speaking out and up for God and righteousness. They need a strong tonic that comes from reading the great promises in the Bible and from waiting on God until they renew their strength.

A card from Evangelist A. D. Muse highly commends the commentary, "Romans Verse By Verse," as the most satisfying he has read.

The American Bible Society has in the past six years distributed 250,000 copies of the New Testament in CCC camps to the boys who asked for them.

Congress is today in the throes of providing for adequate military and naval defense, and for unemployed and dependent people. The army of those who are in one way or another supported by the government has been so increased and entrenched in the privilege that it is difficult to reduce the appropriations to them. Congressmen and many officeholders are afraid of them. The mayors of great cities are afraid of them, and are dependent on them for votes. We are in danger of being devoured by the monster which we have been feeding. One congressman expressed the fear that Washington would be over run with an army of people clamoring for aid. It is quite possible for government to be destroyed in this way. We have needed honesty and courage for years, and the time may come when even honesty and courage cannot save us.

War is all that Sherman said it was. Somebody is guilty of murder on a large scale when war is started. But this does not mean that people who are opposed to war are to lie down and let war crazed dictators, and blood glutted monsters run roughshod over the world. The way to prevent war is to tell the war makers where to head in. And the only way to tell them is by being prepared to resist their demands and encroachments. Poor China and Ethiopia were unprepared. And any nation today that is not prepared to resist may expect to be bullied and harried by tyrants. The picture that was carried in many of the daily papers recently showing Chamberlain and Mussolini in conversation was one of the most pitiful spectacles we have ever seen. It was that of helpless intelligence appealing in vain to stupid but determined brutality, in whose face was no sign of sympathy.

The Watchman Examiner has an excellent editorial on "A System of Accrediting Seminaries." It is a subject that needs sensible discussion. All of us believe that a theological school should give its men such training as will best fit them to be good ministers of Jesus Christ. We are not all agreed on what should be included in this training. There has been a tendency among the "higher ups" to "standardize the ministry." A group of men get together and prescribe certain academic and other qualifications, and propose to say to the churches and the preachers that only those who fulfill these conditions are approved. Our notion is that the Bible prescribed these qualifications a long time ago, and the churches are the proper judges as to whether preachers fulfill these requirements. To be sure some churches are thoughtless, make mistakes, but they have been entrusted with this business, a church is the pillar and ground of the truth. They may ask advice of a council and take it if they like it. And now the seminaries are forming a syndicate and prescribing standards. They have a right to prescribe standards, each one for admission of students to its own classes. But when they go beyond this and propose a close corporation, it is as apt to be a means of hurting some other school as it is to help their own students. And it, while called a measure to protect the standards of the ministry, it is intended to discredit somebody else. And as such it is unChristian and will react in injury to all concerned. This standardizing business may do for literary schools, though it is open to objection here. But when we begin to copy the world and ask for a "king like the other nations," the whole thing needs a good airing. We are for our seminaries first, last and all the time, but there have been good preachers, accepted of God and the churches, who did not go to them. Gen. N. B. Forrest never went to West Point, and the Yankees were afraid of him because they didn't know which way he was going to fight. Samson could kill more Philistines with the jawbone of an ass than most others could with sword and shield. The story of David and Goliath is not out of date yet.

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CHURCH PREPARATION FOR A REVIVAL

By Selsus E. Tull, Evangelist
Hazlehurst, Miss.

The proposal that the Baptists of the South make the year 1939 a year of evangelism has taken strong hold of the imagination of our denominational leadership. A general outline of plans has been devised by our Southwide leaders and has been widely published in the Baptist papers for the organization of all denominational forces to promote the ideal. The State Conventions have fallen in line with some definite arrangements in each state to carry the emphasis to the churches. These general plans are of the highest value in arousing and unifying the mind of our people in general respecting the crucial need of a revival awakening throughout our whole Southland.

The Churches Are the Proving Ground

But, when the larger outlines of this movement are all set forth, the final success of the whole effort will be determined by the local churches. Here is the proving ground where the test is to take place, and the battle won or lost. The churches, through their pastors and local workers, are the instruments that reach down into the rank and file of the people. It is inside the churches where the real preparation for a revival must take place. The churches are the only custodians of the Gospel of Salvation. The churches are God's commissioned agents to carry his message to a lost world. New Testament evangelism must be promoted by and through New Testament churches.

Preparing a Church For a Revival

For the aid of pastors and workers who have not some better methods at hand I offer some practical plans that will mightily help in getting a church ready for a revival. For brevity and clearness, I will set them down by number:

1. Let the pastor, as God's appointed spiritual leader, assume direction of all preparation plans. Let him select the evangelist and have the church confirm the selection. Let him bring to the church for approval all the outlines of activity for the revival.

2. Fix the date for the opening of the revival, by vote of the church, as far ahead as possible. Two weeks including three Sundays is an ideal period for a church revival, with services twice a day, preferably mornings and nights.

3. Make the revival, after the date is set, the major topic of the pulpit and the constant theme of all church groups.

4. Put the deacons into the field as a committee on enlistment to visit and deal personally with every indifferent and non-cooperating church member.

5. Have the Sunday school superintendent, through his teachers, secure a complete list of the names and addresses of all the unconverted whose names are on the Sunday school rolls from the junior department up and then organize his officers and teachers to prayerfully lead to Christ every lost member of the Sunday school.

6. Assign the W. M. S. the special duty to find and enlist all non-resident Baptists into church membership. By virtue of its contacts, the W. M. S. is brought into closer touch with the homes of the people, and this type of work falls naturally into line with their plans of visitation.

7. Charter the B. T. U. with the obligation to contact all the young people of the community with the message of the revival.

8. Under the proper direction, organize a real chorus choir of volunteer singers who will pledge themselves to unfailing attendance, and who will meet for practice several times before the revival begins.

9. Organize community prayer meetings to cover the church territory, to be held in the homes of the people for some weeks before the beginning of the revival. The leadership for these prayer meetings should be carefully selected, and should meet with the pastor to plan how to conduct the meetings. When the home is selected where the meeting is to be held, a committee from that neighborhood should be selected to help the host to invite the neighbors.

10. Promote every reasonable outside publicity in the local papers and otherwise, but avoid the appearance of worldly advertisements, so as to impress the public that the Baptist church is in dead earnest about the spiritual estate of the people.

11. Key every attention to the opening day of the revival. Have as many prepared people as possible to unite with the church at the very opening service. Let the whole church be presented before God at this opening service. Not in bluster, but in deep humility and true supplication.

12. Let the pastor rejoice to preside over all these groups, committees and activities, to be the spiritual guide and inspiration for all these united forces, encouraging and enthusing them with every expectation in the Lord. Let all these things be done by prayer and a deep searching after the mind of the Spirit.

It will be observed that these plans have to do with preparing the inside life of the church for the work of a revival. All these things must be set in motion before the revival opens. A true spiritual revival must arouse the church first. These plans deploy all the forces of the church on the field of action. Always the first expected results in a revival are from inside the church constituency. The great lost multitudes on the outside await the impact of a Spirit-filled church. At Pentecost when the Spirit of God took charge of the church, the fact was "noised abroad" and the "multitudes came together."

I submit that a true revival is not a movement to hit the community broadside with a blast of trumpets, but it is a power that works irresistibly from the inside outward. There resides in every God-planted, Spirit-empowered church all the factors necessary to win lost souls by the multitudes when the Scriptural elements for a revival are set in motion through the church forces.

THE EFFECTS OF RIGHTEOUS OR UNRIGHTEOUS RULERS

By W. J. Robinson, A.M., D.D.

Christians are to be good citizens. They can not do otherwise than obey all just laws and bear patiently with harsh or unreasonable edicts. It is not the business of the churches, as organized bodies, to participate in civic affairs. The great work of the churches is to so minister the redemptive work of Christ to men as to implant the spirit of Christ in men. When this is done they will correct civic evils, not because they are church members, but because the ministrations of the churches have made them good citizens.

It makes little difference with what political party a man affiliates. But it makes all the difference in the world whether or not he is a righteous man or not. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn," (Prov. 29:2). Every page of history is an unimpeachable witness to the truth of this proverb. Tyrants are wicked men; and history knows no tyrant who did not make the people mourn. Neither does it know a God fearing, God honoring ruler whose subjects did not rejoice. Queens Victoria and bloody Mary are fair examples. Many others could be named to sustain the truth of the proverb quoted. The truth of the proverb needs no proof it is axiomatic—it can not be otherwise. Righteousness begets gladness; but just as truly wickedness begets sorrow.

The world is in turmoil today. No intelligent person could be surprised by the radio announcing the outbreak of another world war destined to eclipse in horror all previous wars. The rulers who are most responsible for this deplorable situation are certainly not God fearing and God honoring men. The rulers of Italy and Germany are certainly not godly men, and can lay no claim to even being moral men. The rulers of Russia are arrogantly, impudently and brazenly boastful atheists. The Japanese worship their ruler, the Mikado, as god. These are the rulers, above all others, responsible for the critical condition now prevailing in the world. From these

nations come the communistic and other disturbing doctrines that are keeping our labor affairs in a deplorable condition.

The blood stream of our own nation is seriously poisoned. We can not say much for the righteousness of the men in authority in our land. Many of them are nominally Christians, but how many of them are devotedly Christian in their conduct? It is openly charged by Mr. Edgar Hoover that political machines and crime are so closely allied that criminals of every grade have political protection. Who has the temerity to deny it? And these same political machines that lay "lugs" on gamblers, and protect racketeers and give immunity to gangsters virtually name our officers from dog catcher to president of the nation. I am happy to believe there are a few notable exceptions, but they are all too few.

The men in authority have led the nation to repeal the prohibition amendment and again engage in making drunkards for the sake of revenue. Rulers never entered a more unholy, more destructive, more damnable, more flagrantly wicked alliance than when our rulers gave the liquor business the right to debauch the people, and put it in a position to corrupt officials and defy all laws that it found distasteful. In its very nature the liquor traffic is unrighteous and lawless. It can not be successfully regulated. It merits absolute destruction. The men who support it, whether they be public officials, or dealers, or voters who make the traffic possible are responsible for it, and on them rests all the crime it produces.

Incompetent or unwilling officials have failed to enforce our laws till we are the most criminal nation on the earth. This is a disgrace whose stench reaches to the highest heavens. Our voters are responsible for this unblushingly shameful situation. Year after year corrupt political machines, and their well known servants are retained in power. It is humiliating to one's sense of decency to see church officials, in some instances ministers, lending their influence to keep unrighteous men in authority. Our nation is daily sinking deeper and deeper into the quagmires of unrighteousness and forging stronger the bonds of iniquitous slavery.

What can be done about it? Much every way! Let us return unto the Lord. But how can this be brought about? Begin in the churches. Insist that our ministers be first of all devotedly godly men. Then that they be clean cut forceful preachers of righteousness. Some of them will have hard sledding for in some churches corrupt politicians are in honored seats and hold the scepter. Clean-handed laymen should attend to these who pollute holy things.

Preach so as to magnify the Lord. Declare in tones of thunder God's hatred of all unrighteousness, and that he has decreed that he will punish all wrong doers. His curse rests upon the nation that forgets him or defies him. That this is true no intelligent student of his will even question. "Sin is a reproach to any people." It has ever been so and ever will be so to the end of time. It can not be otherwise.

We need a revival of religion that will make men fear God, and quake because of their sins, and turn to him repenting and confessing and suing for mercy. Do not forget he waiteth to be gracious, but also the time will come when mercy will be no more. This revival must lead men to love God supremely, their neighbors as themselves, and to find the sweetest joys in fellowship with him. In proportion as men are led to make doing God's will their meat and drink will righteousness prevail and iniquity fade away. But this revival will never come till men are made to see the sinfulness of sin, the blessedness of righteousness, the certainty of judgment, and the glories of heaven. This can be done.

Kansas City, Mo.

The price of the biography of Dr. Truett by Dr. P. W. Jones will be \$2.55 and not as stated in a recent issue of the Record.

Dr. Ben Cox recently celebrated the twenty-fifth anniversary of the Open Door Mission in Memphis. In these years free meals have been given to 1,750,000 people.

EDITORIALS

DYING AT THE TOP

It is said that the poet William Cowper who wrote some of our best hymns suffered in his later years the failure of his mind. On one occasion when riding with a friend, conscious of his mental trouble, he passed a large tree whose top was dying. He remarked to the friend that this tree and himself were both dying at the top. This appearance of perishing first at the top is generally the first sign of disease in a tree, its decay and approaching death. Everybody has observed it.

As a matter of fact the trouble is generally lower down, frequently at the root of the tree, but the first evidence of it is that the top of the tree begins to wither. It is like many physical ailments, and even mental ailments, the real trouble is not in the place where the symptom appears, but the cause must be found in the failure of some vital organ to function properly. But in any case the trouble is serious and unless the place and cause are located and the remedy found and applied, there is going to be a death.

Our whole denominational program of work has often been likened to a tree, the branches representing the various agencies of our work, and all dependent upon and rooted in the life of our churches and that of the individual members of the churches. We think of our colleges and other educational institutions as the top of the tree. When the top is flourishing the tree is in good condition. If the top is unhealthy there is something wrong with the body and the roots of the tree.

We have so long looked to our colleges to supply leadership, and they have been such a vital part of our work in every way, so necessary to all the rest, that there can hardly be room for question in the minds of our people as to their value and necessity.

And yet every careful observer when he looks over the trend of things in the past twenty years can not fail to see that all is not well in the educational field. This unsatisfactory situation is not confined to any one state or geographical area. It has been manifest in some measure in all of them. We received a letter from a leader in another states a few days ago, a state in which there are only two Baptist colleges, in which letter it was said that the people were not interested in the colleges, and that unless something was done quickly the colleges were simply going out of existence.

While this condition obtains over a wide area, north and south, east and west, our concern and responsibility is with the situation in Mississippi. In the history of Baptist education in this state, there have been well nigh a dozen Baptist schools which have gone out of existence. We do not insist that all of these should have been maintained. Like David they served their generation by the will of God and fell on sleep. They probably prepared the way for other and better schools. Like John the Baptist they were heralds of a new age.

But it seems manifest that this mortality must give way to immortality some where, and that we must have some assurance of the permanency of our schools. We have passed out of the pioneer period of log cabins, sod houses and tents. Shacks must give way to substantial structures. The period of passing to assured perpetuity. America is pretty near the end of the transitional period in many ways. If the English people had not perpetuated the ideals in Oxford and Cambridge, they would themselves have lacked stability in their civilization. But their religious ideals have been embodied in great educational institutions, and these institutions have saved them from many emergencies.

Baptists have a heritage, a body of beliefs, certain ideals and a mission in the world. These can be preserved in our educational institutions, and our mission can not be fulfilled without them. It is short-sighted and fatal weakness to

let them suffer and perish. The man who cannot see this needs to "buy some eye salve and anoint his eyes that he may see. Rev. 3:18.

We have allowed some to perish already, and all of them are suffering for lack of adequate equipment and endowment. It does not help any college for another to suffer, or to go out of existence. This has been amply demonstrated many times and in many places. We have fewer students in our other colleges in Mississippi today than when Clarke College was operated, by the Convention. Discontinuance of its support has not helped any other college. They are no stronger in any sense by reason of the action of the Convention in this matter. Methodists have closed several of their schools and the number of students in Methodist schools has materially decreased. No limb on a tree is safer because any other limb has died. The death of one limb is a threat of danger to every other limb. Its time will come unless the cause of the trouble is found and the remedy applied. We all hang together or we will all be hung separately.

Educational health among Baptists is not one hundred per cent. And what is true of Baptists is true of others. If there was ever a time when these trees needed digging about and fertilizing it is now.

—BR—

A WORD TO OUR COLLEGES

—O—

All of us are interested; and so this is an open letter. And one way to get some people to listen is to talk to somebody else. Another way is to get a loud speaker, and people going along the road will stop to see what all this noise is about.

And some of us believe in the vital necessity of our colleges, that there are some things in our program of Christian work which can not be done without them. So that this word is spoken most sympathetically and with the sincere desire to help.

There are people who make a specialty of breeding up corn, or cotton, or any other farm product. They are very serviceable people. They are antievolutionists. They do not believe that things breed up of themselves, that things get better if you let them alone. They believe in the "survival of the fittest" only when there's somebody superintending the survival and helping it along by personal attention and intelligent assistance. They believe that things do not get better and better by being let alone; but that they go from bad to worse. You have to fight weeds and mosquitos and fleas, but you have to cultivate corn and cotton, and give careful attention to the breeding of your chickens and cows and pigs—and boys and girls.

This is not a lecture on evolution but an illustration about education. Our educational institutions are the places where the best are developed and put into places of leadership. The purpose is to provide the best educational and religious progenitors for the future, to improve the grade of our workers in the kingdom of God. Here are the men and women in whose hands largely depends the future welfare of the nation, the world and most of all the kingdom of God. It is the business of our colleges to produce the finest specimens of Christian manhood and womanhood, and send them out to help other folks to get the highest ideals and attain the best in the Christian life.

Somebody ought to tell the people who make the atmosphere of our colleges what a fearful responsibility they have, what an account they must give to God for these souls, and what an opportunity is theirs to fashion the finest temples for all eternity. Those of them who read the Record probably already are aware of this. A man or woman who has in his hands the moulding of a young life, ought himself or herself to be the finest type of Christian to be found on earth. And the rest of us ought to pray for them that they may be. Prayer helps.

Some of us are grateful for the work that has been done in our colleges, and is now being done in many of them. Close acquaintance with them will give assurance and joy. Not that we have attained, or have as yet reached our goal, but we need to press on toward the mark.

Allow this word of exhortation. We believe our weakest spot in all our educational system is that the colleges and the people are not brought into sufficiently close contact. It may be that the college folks do not know the people. It is certainly true that the people do not know the college folks. It may amaze you to know that there are Baptists in Mississippi who do not know of the existence of a Baptist college in the state. We have met some of them, and tried to tell them.

People are suspicious of strangers, of people they do not know; particularly if the stranger is better dressed or knows more than they do. Acquaintance will get rid of this. It will often turn indifference to interest and suspicion into friendship. There is an educational awakening in the country. But our Baptist colleges are not taking advantage of it. They are not contacting the people. They are not drawing them into our institutions. They are not enticing our young people in large measure to come to these colleges. We have no system of propaganda, little appreciation of the value of publicity, the kind that enlightens and makes friends.

We do not know of any other kind of business that would survive without public contacts. And we do not see how our educational institutions can grow or even survive without a definite medium of enlisting the interest of the great Baptist hosts in Christian Education.

—BR—

JESUS WEPT

—O—

There are two familiar passages in the Gospels in which these words are used of Jesus. One is found in John's Gospel where Jesus is said to have wept on the way to the grave of Lazarus. The other is in Luke's Gospel where we are told that when Jesus on his final entrance into Jerusalem, wept as he came in sight of the city. In our English versions, as a rule, no distinction is made between what Jesus did on these two occasions, but the words in the original which are here translated "wept," are not the same, and they do not mean the same thing. The occasions were different, the words are different because his conduct was different. In the case of his attendance at the grave of Lazarus Jesus shed tears of sympathy with their sorrow. When he beheld Jerusalem the word used does not mean that he shed tears, but that he cried aloud. His grief and agony were so intense that he cried out, wailed with unrestrainable sorrow. And the words that he used in his wailing or lamentation are given us in the record: "If thou hadst known in this day, even thou, the things that belong unto peace! But now are they hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a palisade against thee . . . and shall dash thee to the ground, and thy children within. They shall not leave in thee one stone upon another . . . because thou knewest not the time of thy visitation." The disciples had probably never seen Jesus give way to such unrestrained grief.

Both occasions are instructive to us as showing the compassion of Jesus. But the difference between them is also instructive. One difference between the two occasions is that in one there was one family involved; in the other a whole nation was involved; his nation, and his holy city, the place of sacred history, and the nation which God had chosen to be the agency of his mercy and grace to a whole world.

But the difference is more than merely in the number of people involved. In one case it was sorrow for those whose hearts were broken by bereavement, by a separation which physical death had brought about. The family circle was broken, and their hearts were broken. But this sorrow could be cured, and soon would be.

But in the other case it meant utter destruction and irreparable loss. In this case it meant the immediate rejection of Jesus as Lord and Savior, turning away from Him whom God had sent to be their Messiah. Here was sin at its worst, and the consequences were the condemnation of the race and their rejection as the agency of God for bringing a lost world to reconciliation

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to Him. This was a grief that shook his soul to its depths. And for the moment he abandoned himself to his grief.

At the grave of Lazarus the quiet tears stole down his face. At the loss of the nation he broke forth into loud cries of grief. Death is a fearful experience. To see it creep constantly, inexorably, cruelly upon one we love, is the worst that we can experience except the consequences of sin. But the effects of sin are irreparable, eternal. They as far exceed the experience of physical death as eternity surpasses time, as the depths of hell surpass the nightmare of a few hours. Physical death brought tears to the eyes of Jesus, but sin broke his heart. If physical death is such a dreaded enemy and experience, what shall we say of the results of wilful sin and the rejection of Jesus?

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

Walnut Grove:

Annually Walnut Grove and Dr. M. O. Patterson have a supper, followed by a presentation of the organized work. We have faithfully attended for three years and plan to continue to do so. The supper and the fellowship makes us that way.

Dr. A. A. Kitchings made a stirring address on "My Church and Me." We presented the merits of "The Cooperative Program." There was no need to speak about the Every Family plan. They have it and like it. The 1939 budget was presented by Deacon J. J. Paschal and unanimously adopted.

No prettier auditorium is to be found anywhere, since the fire about two years ago, a new auditorium has been erected and the pews and furnishings recently installed serve to emphasize the beauty of the auditorium.

Leake County's Record readers are listed as follows: Dossville 1, Lena 8, WALNUT GROVE 87, TUSCOLA 19, CARTHAGE 70 and 7, Standing Pine 2, Rocky Point 1, Corinth Church 1, Midway 2, Thomastown 1, Mars Hill Church 2, Edinburg 1, CEDAR GROVE 24.

Inverness:

For nearly ten years Rev. C. W. Baldrige has been the pastor at Inverness. His people love and follow him. The work is now in better shape than ever.

Four new deacons had been elected and we were honored with an invitation to preach the ordination sermon.

The Sunday school, Baptist Training Union and Woman's Missionary Society are functioning in a fine way.

Sunflower County can boast the church that gave us the idea for the Every Family plan (Sunflower church).

Subscribers listed in Sunflower County are as follows: Indianola 13, SUNFLOWER 65, DOCKERY 15, BLAINE 18, ROME 8, Doddsville 6, Parchman 1, ROUNDABOUT 36, Wade 4, RULEVILLE 32, INVERNESS 65, Moorhead 14, DREW 90, FAIRVIEW 20, BETHEL NO. 5 19.

Isola:

Rev. Paul Cranford is the pastor at Isola and his members say he is a good pastor and a good preacher.

Finances and attendance have shown a pleasing increase. The parsonage has been paid for, and as one member expressed it, "Brother Cranford is one pastor that no one kicks about."

Prof. H. Ladner is the Sunday school superintendent and his leadership is counting for much.

Mrs. M. M. Brister is doing a good job as leader of the W. M. U.

We spoke to some of the leaders about the EF plan and they liked it. They hope the church will adopt it at their next meeting.

Humphrey County's subscribers are listed as follows: Silver City 2, LOUISE 13, Belzoni 3, Isola 1.

Arcola:

Those who know Rev. C. C. Carraway know that where he is pastor things move. Arcola is

no exception. Though the membership is not large, the auditorium was full on Sunday night. Having presented the EF plan to the deacons at an earlier meeting, we just "preached."

The pastor and deacons having recommended the Every Family plan, it was unanimously adopted.

Supper with the Carraways and the night in the home of Professor and Mrs. Moore was enough to pay for a trip twice as long.

Washington County has subscribers listed as follows: LELAND 140, Priscilla 4, Greenville 7, Stoneville 2, Hollandale 15, Percy 2, Long 1, Darlene 1, Elizabeth 7, Dunleith 2, ARCOLA 24, TABERNACLE (Greenville) 35.

MORE PROOF

(The following items clipped from recent issues of the Record.)

"Van Winkle: Our attendance in the last few Sundays shows a steady increase. Sunday there were six additions. Our B. T. U. took the attendance banner at the recent associational B. T. U. meeting." (They have the EF plan.)

"The Young People's department at Philadelphia is now standard." (They have the EF plan.)

"Juniper Grove's offerings have doubled, and a storehouse built." (They have the EF plan.)

"West Laurel—1938 brought 97 additions, a 20% increase in mission offerings, newly acquired property paid for, grounds beautified, a girl financed in college and a substantial offering made to the Orphanage building fund."

They have the Record.

"Bay Springs worshipped in their new church Sunday. It has been elegantly and comfortably lighted, heated and seated." (They have the Record.)

Give it a trial is all we ask.

—BR—

Whether the radio stations are required to announce that they are putting on a transcribed number we do not know, but they do so announce it. The result is that you are less interested and less apt to listen, because it is not live stuff. You do not want something second hand. Some how we are made to think of this occasionally when we hear a public prayer and are invited to unite in prayer. If it is a "transcription," something that has been borrowed from somebody else, or from the past, and not a present, living presentation of something out of the heart of the one who prays, his present longing or supplication—well there's something mighty flat about it.

—BR—

W. M. U. PAGE

(Continued from page 8)

gestions for other public programs can be adapted for these occasions.

In some cities radio time can be secured and used admirably. Plan with great care for this because there is no time for a slip-up or delay. Make every minute count for missions, showing girls' part in the great cause of Kingdom progress.

Focus Week gives happy time for a gathering of G. A.'s from an association or from over a city. There is a pleasant encouragement given each auxiliary by meeting girls of other auxiliaries, busy at the same privileged task. Consult the associational young people's leader about such a gathering. Let each G. A. contribute some part on the program or some part of the decorations or favors. Invite girls from churches which do not have G. A.'s. This may be the very influence that will get them started too. This gathering might be a supper meeting, or a Saturday noon picnic meeting, or a Saturday afternoon tea. What suits your situation best? Red hearts and globes, G. A. emblems of stars and circlets, beguile with attractive and clever decoration possibilities.

Over our Southland let girlhood have sway this week, growing in a feeling of unity that will be a guard against compromising in social life, and a power to uplift in missionary interest. So much can be done to enlist girls, so much waits for girls to do, let us do a great deal this G. A. Focus Week, February 5-10, 1939.

—World Comrades.

TRANSLATION, TRANSFORMATION, TRANSFIGURATION

Rev. H. V. Andrews

—O—

Here we have three tees, not afternoon teas; something more important, which, taken together, make a delicious, invigorating stimulant, a well-spring of life, that becomes more desirable and more beneficial when more freely imbibed. We cannot spell this stimulant "tea" but "tees." The former stimulates for a short time; it concerns man's lower nature, the body; and care is needed against over indulgence. The latter is eternal in its results, for it operates in the realm of the spirit. The more we imbibe this stimulant in its purity, unmixed with unscriptural ingredients, the greater our profit and joy.

Translation—a Change of Position or Place

Each of these three words begins with the prefix "trans" which means a crossing over, a change of location, condition, form or appearance. The first word refers to place or position. There are other words that mean much the same. We have our transfer companies, whose business it is to transfer goods from one place to another. We have transportation companies who transport persons and things from one port to another. In the agricultural world there is much transplanting carried on. The farmer of India sows his rice very thickly, at an early date, in a small parcel of ground such as he can fully irrigate. When the rains have covered the rice fields, his rice has grown several inches. Then he takes an armful of these rice plants and transplants them, a stalk at a time, in the standing water of the rice fields. This is similar to the word used by Paul. "Who hath delivered us from the power of darkness, and translated us into the kingdom of the Son." Col. 1:13. This is a change of kingdoms, being transplanted into the kingdom of God. In this planting we had no choice; it is the condition in which we were born. By God the Father, through the operation of the Holy Spirit, based on the merits of the redemptive work of God the Son, as a result of our faith in Him, we have been delivered from the kingdom of darkness, and have been translated or transplanted into the kingdom of His Son, the kingdom of light. Bishop Moule used the word "transferred," which also means a distinct change of location. A more radical change cannot come to any man. This change may be illustrated by such changes as from slavery to freedom, from blindness to sight, from the foulness leprosy to the cleanness of health. These changes are entirely physical and temporary, while the other being spiritual is eternal. The vital aspect of this change is clearly seen in the figure used by Paul, that of grafting. Rom. 11:24. We are represented as being taken as small branches from the wild olive tree, and grafted into a good olive tree; by partaking of the life and nature of the good olive, we no longer bear wild olives; but contrary to nature, we bear fruit consistent with the tree into which we have been grafted. Being now branches of the true Vine, we bear fruit that corresponds with the new life, the life of Christ, and not with the old. We were not grafted in as wild branches, but we were first changed, as is shown in Col. 1:14. "In whom we have redemption, the forgiveness of sins"; we became purged branches before being grafted; our nature was first

(Continued on page 7)

—BR—

Dr. A. U. Boone, pastor of Baptist Memorial Hospital in Memphis, is arranging to have a revival meeting in the hospital building for the benefit of all the employes and nurses. He is ably assisted in his work by Miss Barbour who is B. S. U. secretary at the hospital. The nurses themselves will fill an ordinary church house when they get together. There is a beautiful chapel in the new part of the building which will seat about 400 people. Dr. Boone told the editors in their recent meeting in Memphis something about the religious work and conditions in the hospital. He has himself lived in Memphis for about 40 years, for 32 of which he was pastor of First Church.

PREPARATION FOR A SPIRITUAL REVIVAL

Mrs. Galla Paxton

(Continued from last week)

Preparation of Pastor

And what of those who pastor these churches? The popular message today is a pleasing, social gospel rather than a saving gospel of power. How is man to become conscious of his sinful and lost condition when he never hears it preached from the pulpit? But rather, he is made to feel secure in his self efforts of morality, social service and culture, and the beautiful example of Christ to follow. How are Christians to be kept on a high plane of spirituality unless conscious of their sins, and the need for confession and cleansing? "And the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us." Too little is heard today about the saving and cleansing power of the Blood. Let us not permit modernism to steal into our pulpits and destroy the power thereof. Pastors can be a great force in preparing the hearts of thousands of Christians for a spiritual revival, by preparing, first, their own hearts. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Preparation of Denomination

Likewise, the denomination cannot hope to be effectively used by God in the carrying out of His plans and purposes unless she keeps faith with the God of those plans. In the time of her great opportunity when Southern Baptists would love to be crowding through the wide flung doors throughout the world, with but one task to occupy her mind and heart, that of sending all the needed missionaries into all the fields at once, with the Life-giving message, she is preoccupied. She is spending so much of her valuable time, thought, energy and money in the paying off of debts. She is shackled by them, and a few years back, almost defeated by them. Oh, how we have failed in our faith in the great "God, who shall supply all your need according to his riches in glory by Christ Jesus," or we wouldn't now be in debt. We, as a denomination, need to abase ourselves before Him and plead forgiveness for independence, self-sufficiency, spiritual pride or anything else for which we may be guilty in His sight, and to be cleansed and used of Him now as never before.

Certainly one of the first steps to preparation for a revival is to quickly dispose of that which holds us back. These debts must be paid, and quickly. Why are all Christians not scriptural givers? And why has man dared to change God's plan of financing His kingdom? I believe, among many answers that could be given, the very root of the trouble lies in not taking God's part FIRST. We plan to give Him his part in the end, but in the end there's nothing left to give. That is the stewardship principle of life—honoring Christ with the first fruits—of my money, Christ first; of my time, Christ first; of my talents, Christ first. If He is immediately given the first thought and provision with all of life and life's possessions, accounts are kept in order with God. And giving becomes the joy of the Christian's life—his most glorious way of expressing his love to God—and there would be no debts.

But the denomination is made up of churches. In fact it has no life apart from the churches and can project no program without their support. And likewise, the churches have no life apart from its individuals. And so our circle is complete and we are back where we started, with the individual where the responsibility ultimately must lie. Oh, Christian friends, where is our practice of stewardship? Nothing is ours to hoard. It is given to us only to give out. Have you material blessings? This is a poor and hungry world with outstretched arms and pleading eyes. Have you knowledge? There is much ignorance pleading for your enlightenment. Have you joy? What a sad world awaits it. Have you the experience of Christ in your heart? It is not yours to selfishly enjoy but to give out to the millions

who know Him not, but are living defeated, dwarfed lives for lack of knowledge of Him.

And so in view of great tragedy and need, shallow living is unbecoming in Christians today, and must be put aside so that the whole self might be invested in the glorious service of lifting and loving in His name. And until all of self is yielded and invested we can not hope for a great outpouring of His Spirit to bring about the great spiritual revival we are so hungry for. The stamina of Christianity is being tested in many lands today by the fires of persecution. If, and when it comes to our own land how zealously will we stand for Him when it means suffering and death? No more zealously than we are living for Him now. Let us stop dallying and toying with the rare and priceless gift given to us to give to the world, ere the patience of the Lord cease, and the privilege of its spread be taken from us and given into the hands of another. Time is too valuable now to be further lost. Are we spending it or investing it? This timely illustration comes from Mrs. Carter Wright: "How one golden afternoon was spent in a neighborhood." Mrs. Jones came out of her house and started down the street to the church. She spoke to her friend next door who was just coming out on her porch to make herself comfortable under her nice ceiling fan to while away the hours of a hot afternoon with a good novel. On past the next house where a group was gathering to spend a whole afternoon cutting up squares and sewing them back together again. On to the next house, "Oh, hello, Mrs. Jones, I'm just going to the movies. Won't you join me?" "No, thank you, Mrs. Rice, I'm on my way to lead a Sunbeam Band at the church." "Oh, what a shame to have to put out all that energy on a hot day like this—and such a good movie, too. Well, maybe you can get it in tonight." On past the next house, a table was being set up on the porch and four people were seating themselves around it to spend the afternoon playing at some game. On she went to the church and there she planted golden seeds in the eager hearts of a group of small children. After the meeting she went in a store and waited to speak to a certain boy. When he had finished with his customer he came to her. "Jim, I know your mother would be grieved over your indifference about your church life. Won't you come to Sunday school Sunday and take an active place of service in the Lord's work?" "Yes, Mrs. Jones, I've been thinking a lot about it lately and I'm planning to start back. You can count on me for Sunday. I'll be there, and thank you for coming by." She felt the urge to drop in for a short visit with poor, lonely Aunt Betty, as everyone called her, and read her a few scriptures. On her way home she decided to squeeze in one more call. She would like so much to enlist young and gifted Mrs. West as a teacher or maybe a circle leader. She left with a very encouraging answer from Mrs. West, that she would pray over it, and thanked her very graciously for her visit and her interest. The afternoon was drawing to a close now and she approached her block, with her heart filled with a strange joy and peace. She saw the game breaking up and the players jabbering their good-byes over having spent a delightful afternoon, and there was Mrs. Rice just returning from the movie. "Oh, Mrs. Jones, I'm so sorry you couldn't go with me. The picture was marvelous." On past the next house and the sewing club had about talked out and were gathering up their scraps to depart. And on to see her last neighbor closing her book and going in to make the evening preparations. And thus the record of an afternoon of golden hours went to God, never to be recalled or changed. Only one in a block had invested them in eternal things and had laid up treasures "where moth and rust doth not corrupt and where thieves do not break through and steal."

Again may I repeat that the call is so great that the Christian has only time to be busy about eternal things. These are not ordinary days, but a great crisis is at hand, and shallow and unimportant things must be discarded, for "the Christian must keep his equilibrium and maintain his witness in a world of increasing fear."

There are only two alternatives today, collapse or God control. But the Christian must not sit down and mourn, for a desperate world becomes his glorious opportunity. Those you couldn't win a few years ago will listen hungrily to your witness now. But it must be a witness of power. And because we recognize the lack of it we must individually lay self on the altar, withholding nothing and beg the Lord to cleanse, purify and fill with His Spirit. If you only give God part of your life, nothing must happen. A soldier who enlists obeys all the orders of his commanding officer, not just the ones he feels like obeying. Oh, friends, we have light, but we're not living up to it. Mark Twain said it was not the things in the Bible that he didn't understand that worried him, but the things that he did. Someone has given this beautiful definition: "Consecration is not giving to God, but taking our hands off of that which belongs to God." "God is not wanting great men, but He is wanting men who will dare to prove the greatness of God." We can have this spiritual revival if we care to pay the price. And if we don't have it, does the world want what we have to offer?

Here they are, millions to be fed, and here is Christ's answer: "They need not depart, give ye them to eat." "Ask, and it shall be given you." "My grace is sufficient for thee."

May we adopt the slogan of the missionaries in the Shantung Province in China who prayed in a great spiritual revival that has burned with mighty power for the past eight years, "Lord, send a revival and let it begin in me."

For the vessel is of little service until emptied, cleansed and filled.

PRECIOUS TREASURE

If you can have one friend, or hordes of gold,
One friend who is a faithful devotee,
One you can love and trust implicitly,
He is the treasure you should firmly hold.
The gleams of cash are brilliant, but so cold;
They bring a smiling, fawning coterie
Of thirsty vampires who bring revelry
And soon the old, old story must be told.

Should lightning flash, and thunders madly roar,
And sunshine and all fragrant zephyrs cease,
A smiling friend would calm the wildest day.
With one good friend your joys would be galore;
From solitude you would have sweet release,
For friendship smiles all loneliness away.

—Wm. J. Robinson.

Luther J. Holcomb will deliver a series of messages at the San Marcos Academy January 16-21, according to R. M. Cavness, president.

Mrs. B. G. Lowrey is being made as comfortable as possible at the Baptist Hospital in Memphis, since breaking her hip in a fall in Jackson recently. Her many friends will wish for her a speedy and complete recovery.

Dr. Austin Crouch, secretary of the Southern Baptist Executive Committee, has made an analysis of the receipts by states for the Southwide objects, those which go through the office of the Executive Committee. The receipts total \$1,616,876.84 for the year 1938 as compared with \$1,594,316.27 for the year 1937, an increase of \$22,560.57. There was a good increase of gifts through the Cooperative Program, namely \$130,658.51. But this was pulled down to the above figure by reason of the falling off in designated gifts and those through the 100,000 Club. There was an increase of \$130,658.51 in the gifts through the Cooperative Program. In Mississippi there was a healthy growth in the gifts through the Cooperative Program, an increase from \$27,926.40 in the year 1937 to \$34,148.40 in the year 1938, an increase of more than 22 per cent. But our gifts to designated objects and through the 100,000 Club pulled us down so that we actually gave for all Southwide objects in 1938 less than we gave in 1937, a net loss of \$1,400. It is a healthy sign to have an increase in gifts through the Cooperative Program, but this increase ought to be at least enough to offset the loss in designated gifts.

THE BAPTIST WORLD ALLIANCE

Sixth Congress, Atlanta, July 22-28, 1939

By Louie D. Newton, General Chairman

You'd be surprised, I expect, if you could spend a day in my study and read the mail and listen to the phone calls and the personal interviews regarding the many details relating to the plans for the sixth congress of the Baptist World Alliance to be held, God willing, in Atlanta, July 22-28, 1939.

One of the chief questions is, "When do they come?" I wonder how many times I have spoken those words, "Saturday, July 22, through Friday, July 28"? I wonder how many times I have written those words? But not too many, and I know I am not through answering that question, and that is fine. It shows that the people—Baptists and all the rest—are interested.

"And why start such a big meeting Saturday afternoon?" Well, I don't know why, nor do I know any reason why we should not. All of the other meetings of the Alliance have opened on Saturday afternoon at 2 o'clock. I think it is a good time to start a meeting.

And before you ask me, I will tell you what the program for that first afternoon is, but first, I must tell you what the watchword of the entire program is:

"Other foundation can no man lay than that which is laid, which is Jesus Christ."
—I Corinthians 3:11.

Isn't that a wonderful Scripture for a worldwide meeting of Baptists! And will it not be wonderful, I ask you, to see and hear that throng as they stand at the sound of the gavel by Pres. George W. Truett to sing, "How firm a foundation, ye saints of the Lord!"

After prayer, led by someone yet to be named, messages will be adopted to be sent the president of the United States and heads of other governments throughout the world. Then will follow the addresses of welcome from the various Baptist groups, voiced by the following brethren:

Dr. L. R. Scarborough, Dr. L. K. Williams, Dr. G. L. Prince, Dr. Ellis A. Fuller, and Dr. C. G. Hubert. The response to these addresses of welcome will be given by Dr. N. J. Nordstrom, vice-president of the Alliance, of Stockholm, Sweden.

And then the rest of the Saturday afternoon session will be devoted to the roll call of the nations. Do you know what that means? You don't unless you have been in a previous meeting of the Alliance. Let me indicate in a word how it works. The list of nations is called alphabetically, and as each nation is called, some appointed messenger comes forward to respond in a three-minute address. The other messengers from that nation stand as the spokesman brings the greetings from that nation. The flags of all the nations are unfurled, and the particular nation responding has its flag brought forward on the platform. Mr. Charles Sheldon, the organist for the Atlanta congress, will play the national anthem. And so on through the list.

We will not have time that afternoon to call the 70 nations, but before the session is adjourned, a choir of 2,000 Negroes will sing some of the favorite spirituals.

And then we will reassemble at 7:30 o'clock Saturday evening, with President Truett in the chair. Mr. John D. Hoffman will again lead the congregational singing, and Dr. E. R. Carter, for 56 years pastor of Friendship Baptist Church in Atlanta, will lead the prayer.

Welcome addresses will then be heard from the civic leaders, as follows: Mayor William B. Hartsfield of Atlanta, Governor E. D. Rivers of Georgia, United States Senator Walter F. George on behalf of the nation, who will read a special message of welcome from the President of the United States.

Response to these addresses of welcome from civic leaders will be made by Hon. Albert Matthews, LL.D., Lieutenant-Governor of Ontario, Canada. Mr. Matthews is the treasurer of the Alliance.

Then will follow welcome addresses from the other Christian groups of Atlanta by Dr. C. R. Stauffer, president of the Christian Council of

Atlanta, and from the Jews of Atlanta and the nation will be a word of welcome by Rabbi David Marx, for more than forty years rabbi of the Temple.

And then the roll call of the nations will be resumed, taking the rest of the evening session, which will close with Negro spirituals.

I know you want me to go on with the program, but that will have to wait for later articles, by the kindness of the editor. I wish here to answer one or two more of the important questions in your mind.

For example, how can one go about getting a hotel or other type of reservation for the Alliance? Here is the answer: After February 1, our downtown office will open in the Municipal Auditorium, and you will please write, after February 1, to Colonel B. L. Bugg, chairman of Housing for the white people, and Rev. B. J. Johnson, chairman of Housing for the Negroes, Baptist World Alliance Headquarters, Municipal Auditorium, Atlanta, telling him which type of reservation you prefer, whether hotel, boarding house, or private home, and he will promptly answer your inquiry. And may I add just here that all persons who have already written for reservations will hear from either Colonel Bugg or Dr. Johnson, depending upon whether you are white or colored, immediately after February 1.

This matter of housing the 50,000 persons who are expected in Atlanta for the Alliance is a tremendous undertaking, and I am happy to tell you that we anticipate no insurmountable difficulties in this task. Our committees, white and colored, are working in beautiful harmony, and everyone will have a good place to stay in Atlanta if information requesting reservations reaches our committees before the meeting begins, and even for those who fail to make reservation, we expect to have provision made.

That is as far, I believe, as I had better try to go in this first article. The editors are most gracious to help us in trying to serve you by passing this and subsequent articles of information on to you. Meanwhile, let me say that we have more than twenty committees working carefully on this big job, and the happiest set of folks you ever saw are these men and women who are trying to get ready for you when you come to the sixth congress of the Baptist World Alliance in Atlanta, July 22-28, 1939.

And until I see you again, please remember to pray for us, and pray for Dr. Truett and Dr. Rushbrooke, and all who are to have part on the program, for Christ's sake. Thank you, and God bless you.

Rev. J. B. Smith of Ackerman is in a revival meeting at Olney, Ill., Jan. 9-20.

President Rush Reese died Jan. 5. He was for 35 years president of Rochester University and saw it grow from an enrollment of 200 to that of 1800, with a corresponding increase in endowment.

Here is part of what the Watchman Examiner says about accrediting seminaries: We have long felt that seminaries, in addition to high academic standards, should be rated on the value of their products. No matter what academic background a man may have, the primary function of a theological graduate, we assume, is to become a good minister of Jesus Christ. The test of all his training is whether the student for the ministry is qualified in this respect, not merely intellectually but spiritually, morally and socially. We would clear ourselves of any incorrect imputations when we ask frankly of each theological school: What kind of a finished product have you been turning out? This is the kind of question we wish someone would not only ask, but provide the answer. For instance, why should not each institution make a survey of the work of its graduates during the past twenty years—since the World War? Have these graduates continued in the ministry? Have they been builders of churches? Have they been winners of souls to Christ? How much help did their seminary preparation give them in their practical work? If they had to take their preparation over again would they take it in the same institution?

TRANSLATION, TRANSFORMATION TRANSFIGURATION

(Continued from page 5)

changed. This is why the grafted branch bears fruit unto holiness, and not the works of the flesh. Being branches of Christ, the true Vine, we bear fruit that corresponds with the new life, and not with the old. We have been transplanted into the soil of the kingdom of righteousness. We have been grafted into the Vine of the kingdom of God, and the result is the fruit of righteousness. Since this is all true from God's standpoint, from the standpoint of what God has made possible for us and in us, we should make it true in our personal experience, by a complete submission to the Spirit of God, who seeks to work in us all that God has planned and provided concerning us. We live spiritually and bear fruit unto righteousness as we abide in Him who is the true Vine, the Lord, our righteousness.

Transformation—a Change of Form.

"Be not conformed to this world, but be ye transformed by the renewing of your mind," Rom. 12:2. Man's natural form is conformity to this world. The trend of the natural mind is worldward. It is "the minding of the flesh, which is death." We are urged to change our form from that of being conformed to the world, which we have by nature, and in the case of many, by choice; to that of being transformed by the renewing of the mind. This renewing is a change of attitude, the mental attitude toward the world and toward Christ. Man cannot be conformed to the world and to Christ at the same time, for the two have nothing in common. "The friendship of the world is enmity against God." Man's mental form must be transformed, before he can understand the things of God. These things are spiritually discerned, not naturally, for "the natural man receiveth not the things of God." "You being in time past enemies in your minds by wicked works; yet now hath he reconciled in the body of his flesh, through death, to present you holy, and unblameable, and unprovable in his sight." Col. 1:21, 22. It is clearly evident that the transformation under consideration has to do with the inner life, and not with the material body. It is a mental transformation, a change of attitude. True religion is largely a change of attitude, man's attitude toward sin, the thing God hates; and toward God and His provision for the putting away of sin; for man's redemption. By a natural birth man has a natural mind, a human mind; by a spiritual birth he receives a renewed mind, the mind of Christ. "Be ye transformed by the renewing of your mind."

Transfiguration—a Change of Appearance

In the first chapter of Colossians transfiguration is revealed in the words, "to present you holy, and unblameable, and unprovable in his sight." In Eph. 5:25, 27, we have the same truth expressed differently. "Christ loved the church and gave himself for it; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." The transfiguration of Christ was the outshining of His inner being, of His spiritual glory; in which the physical was eclipsed by that which exalts. This may be illustrated by the sudden turning on of electrical power, resulting in a blaze of light that leaves the bulb but little visible. The change in the appearance of Jesus was so great that the witnessing disciples were sore afraid. This reveals to us something of the experience that shall come to every true believer, at the return of Christ in the fullness of His glory, at which time the dead in Christ shall rise, clothed with immortality, and the living believers shall be changed, transfigured. Then every form of weakness shall vanish and every trace of imperfection shall give place to the perfection of righteousness and beauty in which we shall be clothed. The infinite brightness of his glory, before which mortal man cannot stand, shall then cause only delight; because in that brightness we ourselves shall fully share, for we shall be clothed in the robes of His righteousness, His likeness. "We shall be like him; for we shall see him as he is."

Mississippi Woman's Missionary Union

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Girls' Auxiliary In The Center, February 5-10

Since the Focus Weeks for our several W. M. U. organizations were successfully established in 1935, it has been interesting each year to see when the weeks come. February 5 to 10 in 1939 brings Girls' Auxiliary Focus Week. The girls will especially enjoy the proximity to Valentine's Day and will no doubt weave its thought of dainty attention and its decorative motifs into their plans.

Girls' Auxiliary merits being the center of attention of our denomination for a week. With 7,699 organizations and 92,000 members reported at the close of 1937 it is the largest denominational organization for girls in the world. One does not measure by numbers in the realm of the spirit but this enthusiasm of girls for "G. A." is promise of future missionary zeal greatly pleasing to the Heavenly Father. Not all G. A.'s are fulfilling all the missionary education plans well provided for them but many are doing wonders and more are comprehending the depth of purpose of Girls' Auxiliary as the use of the Guide for Counselors of Girls' Auxiliaries (price 25c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.) becomes more widespread.

This condensed book of valuable information and direction appeared in early 1938 and has sold rapidly. Do you have your copy? The Junior G. A. Manual is already a favorite with G. A.'s who delight in the story form of the presentation. The Intermediate G. A. Manual is more dignified in content as befits the girl in her strategic early teens. Each manual is published economically in makeup so every girl can have her own copy for merely 10c.

As you enter Focus Week let G. A. Counselor and Young People's Director plan together. The Counselor will first see what her G. A.'s want to do. Then talking matters over with W. M. U. Young People's Director so as to have them in clear form to save time, consult with your pastor and the Educational Director that the entire church may be cooperatively helpful in the Girls' Auxiliary Focus Week.

First check up and see that you have the supplies you need—Manuals, Guide, Standard of Excellence wall chart, G. A. pins, G. A. arm bands, G. A. seals, G. A. pennant, plays, mission study books. When plans are made order necessary materials at once so they will be on hand ready without confusion or delay.

In planning for the week there are many possibilities of increasing the interest of girls in missions and of letting the church and community know the worth of Girls' Auxiliary. Begin with Sunday. Will your pastor want to preach a sermon especially about girls and the Kingdom, or a general missionary sermon? Is it feasible for the G. A.'s to sit in a body either Sunday morning or evening, or both, wearing white or green dresses, arm bands, crowns, scepters, capes, pins? Would it be practical for them to usher at one Sunday service? Could they have some part in the service—sing their G. A. hymn, quote G. A. Allegiance, have recognition of Forward Step progress, pantomime the G. A. hymn, present the pantomime of the G. A. Allegiance. Could they have the evening service as "theirs"? If they can have it, what then? Make it a service with special invitations to fathers and mothers, reserved seats for G. A. parents set off by green and white streamers. Present the pantomime of the G. A. hymn, "We've a Story to Tell to the Nations"

(price 10c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.), or a stewardship or missionary play. Give a brief statement of the history and activities of your own Girls' Auxiliary. Recognize progress on the Forward Steps showing or telling or quoting what has been learned along that upward way in missions. If such a service is not wise on Sunday, it might be appropriate and desirable on Wednesday evening. The church bulletin can make announcement about the Focus Week plans and give merited tribute to the service of the girls through their distinctive organization in the church life.

On Sunday with posters, with verbal announcement, with individual reminders, invite every girl in Sunday school, church and B. T. U. to participate in the week's plans, beginning a definite enlistment effort to win every girl in your church to participation in Girls' Auxiliary. Be sure that every G. A. member is in all the Sunday services, wearing her G. A. armband and pin, ready to tell about plans for Focus Week.

There are other days besides Sunday. Through the week give much well written publicity about Girls' Auxiliary in general and your G. A. in particular to your local or county newspaper. They will be glad to know what girls are doing that is of real zest and interest. They will make and use pictures, too. In appropriate store windows have a G. A. display with information about its international nature, globe, Bible open to Isaiah 60:1, dolls of the nations dressed by G. A.'s in Forward Steps, the posters of the G. A. hymn prepared in January program meetings, enlarged G. A. emblem, and so on. Make some special posters for such publicity.

Then during the week have particular plans for every day. One afternoon give to Personal Service visits. One afternoon meet and work on the Forward Step requirements. One afternoon make Valentines to take for distribution on the Personal Service visits. Order evangelistic tracts from Home Mission Board, State Mission Board, meet and sort these into packets, make attractive Valentine-y covers, take to unsaved, or give to W. M. S. Personal Service chairman for such use. They could be sent to a jail or prison, or home for delinquent girls or a reformatory for boys.

One afternoon read and study about China and her tragic condition and our American responsibility in selling war materials to Japan with which Japan kills in China. Several recent numbers of The Window of Y. W. A. as well as of World Comrades have told about China's suffering and bravery, and G. A.'s have studied the situation in school. Think and pray for China. Would you like to write a letter to G. A.'s in China? You could send it in care of Mrs. F. Y. O. Ling, President of China Woman's Missionary Union, Box No. 1581, Shanghai, China. Why not take up an offering and send it for China relief? It could go as a check direct to Mrs. Ling or through Foreign Mission Board at Richmond, Va. One dollar will feed a refugee for a month.

Last year it was suggested that each G. A. make a very dainty scrap-book for the W. M. S. to keep names of little new babies in. Some G. A.'s did so, making lovely embroidered or hand painted covers of pink or blue with dainty patterns, covered with cellophane. Your G. A. might do this now if you missed out on it last year.

One afternoon prepare for the Season of Prayer for Home Missions as the program suggests, dis-

tributing envelopes, etc. Another afternoon, say Friday, begin a mission study class.

Perhaps for this mission study class some one with a large home will invite the G. A.'s for a slumber party. Begin the study about four and go on until supper time, with moments of relaxation and recreational singing interspersed. Have a happy supper occasion provided by the fostering circle or W. M. S. as a whole. After supper study again. Have a play time before bed time, but do go to bed and to sleep. There is no value in all the work of arranging and fixing if the girls do not get sleep so as to be ready for a bright busy Saturday. An early morning walk and a quiet devotional before a campfire or fireplace may precede breakfast. Then pack and clean up, before settling down for good mission study. Break the morning hours with games and be through the study time for G. A.'s to go home for lunch.

There are many books waiting for your girls to study. Have they studied their new G. A. Manuals? If Intermediate G. A.'s have they studied "God's World Plan"? It is a fundamental book for them.

Every single Intermediate G. A. member ought to read and study the conversational history of W. M. U. written by Lonnie Benson Thomas, just for Intermediates and named "To Be Continued." The price is only 25c for this decidedly attractive book, as it is for the similar history told for Juniors by Myrle Anderson Lane, named "Five Times Ten." Do have your own copy and keep it is a valued book in your own library.

Study "Darings in the Dawn" (life of Yates in China), or "Questing in Galilee" (our work in Palestine Syria). For Juniors, use their Manual, "Five Times Ten," or "Whirligigs in China," or "Village Oven" (Palestine) or "Topsy Turvy Twins in Africa." Every G. A. member ought sometime to study or read "Ann of Ava," "Pioneering for Jesus," "Lottie Moon." If your G. A.'s haven't you cannot begin on this trio of biographies any sooner, can you? Many auxiliaries have a system of having the girls write their names on the back page when they have completed reading a circulating copy, or have read their own and inscribe in an organization copy, so that as time passes it becomes an autograph collection of names of girls whose lives have been blessed by this reading.

One afternoon your G. A.'s will want to secure more subscriptions to World Comrades, unless your G. A. is ready 100% in subscribing. Divide into groups, or pairs, a girl who has her own World Comrades going with another or several to their homes to talk with mother about subscribing. Take copies of the magazine, point out its fascinating stories, exchange news, program values, and secure the subscriptions.

Perhaps your G. A. will be asked to use part of the W. M. S. program time if their meeting is this month. One of the plays suggested but not used for Sunday or Wednesday could be presented. Perhaps it will be circle meetings this week in your church and the W. M. S. will ask some from the G. A. to be at each circle meeting. Plan what you can do and say to show these women what Girls' Auxiliary means to you, what it would mean to their heretofore unenlisted daughters, thank them for what they have done and show what more they can do for the missionary development of the girls of your church. Sug-

(Continued on page 5)

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East Mississippi Department

By R. L. BRELAND

The Comfort of His Word

In the time of sickness or distress there is nothing that will comfort and soothe like God's word. It is indeed rest to the soul and sleep to the body.

I have found it so. When I could not rest I would select some passage of His word and meditate on it. Soon I would overcome my restlessness and become calm. When I could not sleep I thought on His word. Many have been the times that I have fallen gently to sleep while meditating on the word of God. There is no rest tablets like that of God's word. It will get your mind off yourself and off the world: it fixes it on God and His promises. Soon sweet sleep follows.

My favorite meditations are I Psalm, 23 Psalm, 103 Psalm, the Lord's Prayer, John 14 and scores of others. They were so sweet and comforting and restful to my soul—nothing like it.

Brother, sister, if you want comfort, ease, rest and sleep, meditate on the blessed word of God. It will do all you expect of it and more. I've tried it out for many months and it has never failed me. The Lord is wonderful. Try Him and you will see.

"I love Him because He first loved me." My trust is in Him and Him alone.

—O—

Over in the good Baptist church at Union, Miss., brother Leon Lewis is the efficient Sunday school superintendent. Reports are that he is making a good one. I have known Leon ever since he was a small boy and he was ever a good boy. His family has always been my friends. Brother W. R. Moore was Sunday school superintendent of this church for half a century. Rev. Montie Davis is the good pastor.

It is reported that Rev. J. H. Sherman of Calhoun City has located near Coffeeville. He has been called as pastor of New Hope, Hope-

well, Pilgrims Rest, Pine Grove and perhaps other Baptist churches in Yalobusha County. May the Lord bless him in the work.

Just received a long and appreciated letter from Rev. R. B. Patterson, the efficient pastor of Okolona Baptist Church. He is one of my most appreciated fellow pastors. Among other things he said: "The work here goes along nicely . . . I have not attended the Bible assembly as regularly as I used to . . . I hope to attend the Ecru Bible study."

—BR—

JONES COUNTY BROTHERHOOD

—O—

The Jones County Baptist Brotherhood reached another goal Friday night in its initial session of 1939 when more than 400 men representing 42 churches in south Mississippi were counted at the First Church here. President Harry Smallwood and other officials expressed appreciation to all who made the first meeting of the year such a success.

Professor Chester Swor, dean of men at Mississippi College, Clinton, delivered the inspirational address to the vast congregation that almost filled the huge church, the public having been invited to this closing feature.

In response to the personal invitation of President W. E. Holcomb, Mississippi Woman's College, Hattiesburg, the Brotherhood unanimously voted to hold the April meeting there. Dr. Holcomb had previously expressed a desire to have the Jones County group visit the Baptist college.

Social Hour Enjoyed

During the social hour that preceded the main session, the great body of men received a fine serving of real "stew a la Lem Kitchens" with all the trimmings. The "Colored Parson from Ucuty" related his experiences while visiting the Laurel churches in true H. F. Atkinson style.

The famed Coats quartet rendered several numbers during the evening that were enjoyed by all.

The announcement was made that the Mississippi State Sunday School convention is to meet with the First Baptist Church here during March 7th and 8th. President Smallwood stated that the committees were expecting 1000 visitors in Laurel for the two-day session.

The Jones County Sunday school training course is scheduled to be held with the West Laurel Baptist Church during the week of March 26-31. This course is the largest that is held in the state and plans are being made to keep that title in Jones County again this year, says Horace Headrick, general chairman.

Plan Religious Census

Rev. J. H. Street, pastor of the West Laurel Church, representing the State Brotherhood committee, reported that one of the main tasks before the group was the taking of county-wide religious census. This was only one of the big things before the state committee, reported the pastor.

Following the central theme of the Southern Baptist Convention's evangelistic program for the year, "One Million Men for Christ This Year," the Summerland Brotherhood presented the major program of the evening. Hannon Strickland, presi-

dent of that group, introduced the following who were on program: C. W. Jordan, E. L. Holifield and S. H. McDonnell.

In the climax of the great session Professor Swor more than lived up to his reputation as the South's leading inspirational speaker. His message on "Evangelism" was forcefully presented around two points, "Unharnessed Tongue Power" and "Power of Example."

—BR—

BIBLE COLUMN

—O—

"The Kingdom"

Those who teach that the kingdom of heaven is now on earth, claim that it is a "spiritual kingdom."

The Bible was written by Jews, and largely for Jews. Most of the prophets made some prophecy of a coming kingdom. But without exception, these men who spake and wrote under the direction of the Holy Spirit, had in mind a kingdom under the righteous and direct rulership of God. From the days of David forward, they had in mind the fulfillment of the covenant God made with David, and recorded in II Sam. 7:11-17. In general terms, that ruler was expected to be David's greater son. The climax of all that prophecy is reached in the message of the angel Gabriel, and delivered to Mary the mother of Jesus. See Luke 1:31-33. One promise made by the angel, and included in the group of promises, reads, "God shall give unto Him the throne of His father David." David's throne was a literal throne, on earth in Jerusalem. In the group of promises made by the angel to Mary, are seven "shalls." Four of them have been fulfilled literally. By what law of language or logic, are the remaining three to be interpreted spiritually? And the claim made that the kingdom of heaven is here now? and that Jesus is reigning over it? David never had a "spiritual throne on earth, neither does he have one in heaven. What is more, Jesus did not sit on David's throne while on earth; and since He went back to glory, He has been sitting on His Father's throne. Therefore, that promise for Jesus to sit on David's throne has not been fulfilled, but it will be when Jesus comes again.

Again the "spiritual kingdom" theorists, turn to John 18:36, where Jesus said to Pilate, "My kingdom is not of this world." Jesus used the word "kosmos," which primarily means, "the habitable world." Its secondary meaning is, "world system." That simply means that since Jesus is to receive His kingdom from His Father in heaven, it will be the kingdom of heaven, and not of this world system; but it will be located on earth.

It is well known that the Holy Spirit came officially in fulfillment of the promise made by Jesus, and to take up and do through the disciples the work Jesus laid down. It is definitely promised in John, chapter sixteen, that the Holy Spirit would guide the disciples into all truth, and that He would take of the things of Jesus and show them unto them; yet nowhere in the New Testament is a sentence that teaches that Jesus set up a spiritual kingdom on earth, and that it is here

now.

Origen, born A.D. 185, was the father of Bible criticism. He denied the Bible doctrine of eternal punishment, and the verbal inspiration of much of the Bible text. He explained symbolically or allegorically such scriptures as did not tally with his rule of exegesis. That is the character of the ancestor of those who "spiritualize" the scriptures that belong to the future kingdom of heaven on earth, with Jesus as king, and apply them to churches in a denominational capacity, and constantly speak of "building up the kingdom."

My critics will ask, "Is all scripture to be interpreted literally?" I answer, yes, except where the nature of the case requires it otherwise; or where something in the context shows that the language is to be taken figuratively or symbolically. John 6:53 is an example: Jesus said, "I say unto you except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." The "nature of the case" shows that statement is not to be taken literally.

More to follow.

L. D. POSEY.

—BR—

A HAPPY PASTOR AND A HAPPY CHURCH

There is an idea prevalent in the minds of many people out in the country that revival meetings cannot be a success in the rural churches only during the summer season. But on the first Sunday and the final day of this month (January) the Rev. M. E. Perry, state evangelist, began a revival meeting at New Liberty church about three miles northwest from Burnsville in Tishomingo County, resulting in one of the greatest revivals, and most successful meetings in winning the lost to Christ that I was ever in during my forty years experience in the ministry.

The meeting continued ten days, day and night services. The attendance was very good from the first increasing until the very last service when the house was filled to overflowing by people who came from far and near. There were fifty additions to the church, thirty-one by baptism,—who were baptized in the Corinth First Baptist Church last Sunday afternoon by Rev. C. C. Perry who did the baptizing for the pastor.

We have organized a Sunday school and B. T. U., also a W. M. U. There was 108 in the organization of the Sunday school. To the Lord be all honor and praise.

A. L. Spencer, Pastor

Glen, Miss.

O. B. TAYLOR

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Sunday School Lesson

L. B. CAMPBELL

SIMON JOHNSON GOES A-FISHING

I. Simon Sets Out. Vs. 1-4.

On the day of His resurrection, which was our Sunday, the first day of the week, He appeared to credible witnesses on five different occasions: (a) Mary Magdalene, (b) to a group of women, (c) to Simon Peter alone, (d) to the two disciples on the Emmaus road, (e) somewhere in Jerusalem to ten of the disciples, Thomas being absent. One week later He appeared to the disciples again, Thomas being present. No one knows how often or to whom He appeared from this time to the period of His ascension.

The apostles who lived around the Sea of Galilee returned to their homes, and those who had formerly followed the fishing industry returned to their old occupation. In this matter Peter as usual took the initiative. To expect Simon to stand still! "They also serve who only stand and wait," was a lesson Simon had not yet learned. But it is an important lesson, nevertheless. Sometimes we beg our Lord: He remains silent. Sometimes we want to go: He bids us stay awhile. Sometimes we want to go out and rush about and do very little of anything: He bids us be still and know.

So impatient Simon, impulsive Simon, nervous Simon went back. He had been bidden to stop doing what he had been doing, now he was left to, as it appeared to him, do nothing. When he could not go on, he went back. As to the right or wrong of this course in his case, let us not make pronouncement here. What do you think of it? Do you think Simon thought the whole matter was a wash-up and there was use no longer in his striving to go on, and he would just go back to the old occupation? Could he have been thinking that his Lord would come in His own good time, and until that time the disciples might as well be fishing? At any rate, it was a going back to the old way, back to the old practice, back into the path of the old habit. And that is so very easy! Just to go back.

Have you tried to do your work and failed? If you could know how the writer of these lines has fought this week in the face of the physician's orders that he take recreation, when there is no leisure to take recreation, when his body and brain are crying for a change, a rest, and there is no space for rest! And then to try to work at the task the Lord has given, to work, to toil, to strive, to toil, and appear to get nothing done!

But I think it was different with Simon. He was in something which came new again to hand after an absence from the old haunts of many months, and though he had tried with all his fisherman's might and mind, a fisherman's bad luck was his, so he had taken nothing. Was it luck, or was it leading? At any rate, he and his friends had made

many a cast of fishing nets, but had caught nothing.

II. Simon Sees the Master Fisherman. Vs. 5-7.

Of course the Master saw Simon all the while. He had seen Simon all the while before, just as He had seen Nathaniel. Well, He has seen you, too. Not only has seen you, He sees you now, right now. I mean He sees you and me, sees not merely the rags which cover our bodies, and not merely our bodies, He sees us. Sees you right now, wherever you are and whatever you are doing. He stands watching when you are aware and when, like the fisherman on the lake that morning, you are unaware.

Then when He had a chance He spoke "Children, have you any meat?" Of course He knew they had nothing. They also knew it, but He wanted them to realize it all the way, and so He asked them to say. And that is His way. He wants His to say what they have done, what they expect to do, when they love Him, and how dearly. Then He assigned them a task. He will do the same for His any time they allow Him to. "Cast the net on the right side of the boat, and ye shall find." Oh! That is so near! What the use of doing that? Just that the Master said do it, that is all. But be sure that is enough. If He said do it, that is just what you and I ought to do.

I wonder why they did it. They seem not to have known just then that He who spoke to them was the Lord, but there was some overtone or quiet authority in the voice which directed the strong arms of these men, and the net was cast. And behold the result! I suppose it would be possible for the Lord to speak to you and me without our at first recognizing Him, and for us to do what He wants us to do without knowing that He has commanded it, but it is also blessedly possible for us to know when He speaks to us.

The far-sighted John, quick of discernment, caught the meaning of the great catch at once and said, "It is the Lord." At once Simon did what Simon would do. He would swim the sea, he would climb the mountain, he would wade the river, he would walk the burning sands of the desert, if only he would be with his Lord.

III. Simon Draws the Net. Vs. 8-11.

So Simon comes to the shore. Wonder what he said to the Lord. Do you think you could guess? Maybe he did not say a thing. Maybe he had learned that it is blessed just to be with Him. Just to stand still and look at Him for a spell and not have to try to say anything while hearts speak to each other in a language which the lips can never frame into words.

But these periods come to a close, so the Lord says, "Go and save the fish you have caught. Land your catch!" Let us lay this command to heart right now. Let us learn a lesson from this incident. The Lord wants us to catch men, but He also wants us to save the manhood we take for Him. So Simon goes about bringing the net to land and taking care of the catch, three and fifty and a hundred of them.

IV. Simon Breaks His Fast. Vs. 12-14.

So Simon and his companions come to the point where the Savior stands and find there all they need of food for the morning. But that is not the most important find for them. They find their Master, and are content just to be with Him. There is not a record anything like complete as to the direction the conversation took that morning. There may or may not have been much of it. He may have asked them concerning their activities during the days since they had been together, but of this we may be sure: they were happy to be with Him.

And to eat with Him, nay, to eat break which His words had called the Father's blessings down upon, and His hands had broken, and meat which His hands served! How lofty a privilege! How blessed an occasion. To bow the head and lift the heart while He gave thanks unto the Father! How would you like to hear Him speak words of praise? And you may be sure Simon was fervent in soul as his own responded to the leadership of the Lord as He led in prayer.

And then Simon and his friends ate. What nourishing food was that which was taken in the presence of the Master. We are told by the ablest doctors of medicine that the atmosphere of the dinner table has a great deal to do with the food, the quality of it, the health-preserving properties of it. Great Doctor Oscar W. Bethea told me that there was nothing from his, the physician's viewpoint, as important about the ordinary home as the atmosphere of the table where the family gathers to eat. Make the atmosphere there worshipful, hopeful, cheerful, and you have taken a long step toward the whole course of the family to be the same way.

V. Simon Stands Examination. Vs. 15-18.

Simon gets singled out again in these verses. The Lord sets Simon before Him, and bids Simon answer, and the questions He asks Simon here He asks of all of us who profess to be His followers. It had not been so very long since Simon Johnson had bragged of his love for the Lord. The Lord had taken notice of Simon's boast that he would stand by his Lord though all the others should forsake Him and flee. But Simon Son-of-John, Simon Johnson, had become frightened and had proved himself as big a coward as any of them. In what regard could he now claim that he loved his Lord better than any of his fellow disciples?

So the Lord asks him: "Simon John's son, do you love me more than these others do?" "Simon, son of John, lovest thou me more than these?" Let us look at three words of this question. 1. The first one is love. "Lovest thou me?" All that Christ wants of us in just that. Repentance, service, loyalty, nay all else that we may conceive ourselves as owing our Lord will follow as surely as full day follows the rising sun, if first we love the Lord, and when our Lord asked Simon that question he was doing just what you did when you asked your baby daughter or son the same question: He was declaring His love for Peter. He wants to know that you and I

love Him, and when He asks us for our hearts, He is but strongly declaring that we have His. (2) The second word is "thou". The Christian relationship is personal. He does not ask us to answer for another, but He searches us with the personal question. Do you? (3) The last word is "Me". I am not asking if you love mine, my servants, my service, my paths, my creation. Do you love me, myself?

VI. Simon Sent as Shepherd. Vs. 15-18.

Here is set forth Simon's duty to shepherd the sheep. The words are "Feed," "Tend," "Feed." These words connote all of the shepherds duty. It is to take care of the Lord's flocks. This was the heart-engaging, mind-occupying, back-breaking, glorious work to which the Lord set Simon's hand. There is no other work in the world which so completely demands and consumes all that the worker has to give—a body, heart and brain. It is just the most glorious work to which the Lord ever set one of His servants.

Simon is likewise sent to suffer. "When thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldst not." "This He spake signifying by what manner of death he (Simon) should glorify God." Simon was to suffer after the manner of his Lord, whether the same punishment was in-

(Continued on page 15)



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—o—



MISS LUCILLE KEITH
of Sallis Mississippi
State Approved Primary Worker

—o—



MISS CAROLYN MADISON
of Booneville, Mississippi
State Approved Junior Worker

—BR—

A city chap was crossing a pasture. "Say there," he shouted to a farmer, "is this bull safe?"

"Well," said the farmer, "I reckon he's a lot safer than you are just now."

—BR—

"What makes the leaves turn red in the fall?"

"They are blushing to think how green they have been all summer."

THE SCOURGE OF ALCOHOL

Arthur J. Barton
Pastor Temple Baptist Church
Wilmington, N. C.

Scourge is a strong word. It implies severe punishment or great suffering. When we say scourge in the general sense we think of an epidemic of typhoid fever, the bubonic plague, Asiatic cholera, or of destructive cyclones, earthquakes or tidal waves. Can we truly speak of the scourge of alcohol? Indeed we can for alcohol has been and is to the human family a greater scourge than all the yellow fever and bubonic plague epidemics combined with all the cyclones, earthquakes and tidal waves that have ever come anywhere and everywhere in all the world. William E. Gladstone is reported to have said that alcohol has destroyed more human life than war, pestilence and famine combined. This is in no sense an overstatement. Indeed the great statesman never uttered a more sober truth.

God's Word says, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." This is an astonishingly accurate statement of the exact nature and effect of alcohol. Alcohol is the greatest deceiver the world has ever known. It makes one feel warm when he is cold; cool when he is warm; well when he is sick; rich when he is in rags; wise when he is a fool; entertaining when he is disgusting. It promises rich rewards but brings nothing but disaster and destruction.

Alcohol deceives and many are deceived as to its very nature. People call alcohol a stimulant. It is not a stimulant, it is a powerful, paralyzing depressant, a paralyzing narcotic. The late President William Louis Poteat of Wake Forest College, one of the great scientists, says, "Alcohol never in any case stimulates. It always narcotizes and depresses. In other words, it reduces sensation, slows down all the reflexes, impairs all nerve functions, produces sleep, stupor, coma, death—the effect, of course, being proportionate to the quantity imbibed." (Stop-Light, p. 47.)

Prof. Grant L. Donnelly, M.D., of the University of North Carolina, discussing "The Doctor and Alcohol," and speaking of the administration of alcohol as a medicine, says: "What actually happened was that the alcohol depressed the brain so that the person did not feel the pain and he was then able to rest and sleep." (Alcohol and the Habit-Forming Drugs, page 51.) Again on page 99, Dr. Donnelly says: "Alcohol has its first and most important action on the brain and nervous system. Here from beginning to end it is purely narcotic; that is, it depresses." Other authorities might be quoted but these are sufficient.

Many people, some doctors, even yet contend that heart action is stimulated by doses of alcohol. This is not true. Alcohol paralyzes the nerve center in the brain which controls the heart action and the heart is left to run wild just as an engine runs wild when the governor is lost or destroyed.

Alcohol is produced by fermentation, and by distillation, which is an

artificial and accelerated form of fermentation. Alcohol is exactly the same always and everywhere no matter in what liquid it may be found, nor in what quantity.

In his book from which I have quoted, Dr. Donnelly gives the percentages of alcohol in different forms as follows: Pure alcohol, 95%, that is, the purest alcohol that can be made will still have 5% of water and only 95% alcohol; whiskey, brandy and rum 45%; wine, 15%; ale, 7%; and beer, 5%. So one has to take only nine times as much beer as he would take of whiskey to consume the same amount of alcohol. One big stein of beer contains nearly as much alcohol as "three fingers" of whiskey. Our young people and women who are drinking beer are not only taking the same kind of alcohol that they would take in whiskey, but they are also taking a powerful, habit-forming drug which inflames appetite and kindles fires in the body that imperatively demands more alcohol. All too frequently the moderate drinker becomes the drunken sot and dies in poverty and disgrace.

Alcohol affects every function of the human body, both physical and mental. Experiments almost without number have been tried and in every case it has been found that in every physical performance, from typing to football, the skill of the body is slowed down, while the subject imagines that he is doing better work because of his drinking. Referring to such tests, Dr. Donnelly says: "These tests showed that after drinking only small amounts of alcohol the people tested were slower and less accurate than before." He discusses typing and other physical acts. He also says: "One group was tested on their ability to pay close attention. After taking alcohol these people were not able to pay close attention. They were also not able to remember so well the things they had heard as before." So that whether young people would operate a typewriter or memorize poetry, or play tennis or baseball, or operate a motor car, they must be total abstainers if they are to do their task well.

When he was at the height of his fame as a baseball player, Ty Cobb said, "I do not drink; drinking dims the batting eye." The same is true of every great athlete. The great

coaches of the world, like Alonzo Stagg and Fielding Yost, and others that might be named, condemn alcohol and do not allow men on their teams to indulge even in the least degree. Alonzo Stagg, dean of American coaches, says, "A drinking man has not clear sight and the athlete has got to have it. A drinking man has not got full capacity in nerves and the athlete has got to have it because he calls upon every particle of stuff that is in him to produce in the particular sport he is in."

Fielding Yost, another famous American coach, says, "I have been a total abstainer all my life. During the past thirty years I have been connected as a player and coach with college athletics. I know the evil effects of alcohol on the moral and physical life of anyone who uses it. I have never observed any good from the use of it. I would not waste time trying to train or develop one who uses alcohol. A boy or young man who drinks does not give himself a fair chance." Similar quotations from the leading athletes of the world could be continued indefinitely. We all remember how a young woman was sent back from Germany and not allowed to play in the Olympic games because she violated the total abstinence rule. Rule G of the railroads forbids drinking by the employees on or off duty.

Lindbergh is a total abstainer because he knows that the use of alcohol and great feats of flying do not go together. Douglas Corrigan, the young Irish American, who startled the world a few months ago by flying to Ireland, "when he thought he was going to California," when offered an alcoholic drink upon landing, said, "Thanks, I don't drink; just give me a glass of water." Corrigan sailed the Atlantic alone in his antique \$900.00 plane because his brain and nerve were not paralyzed by the scourge of alcohol.

One of the worst features of this scourge of alcohol is that it paralyzes the moral "inhibitions," that is, the sense of reserve, of self-respect, of self-control, or respect for others and of moral values. At the same time it inflames the sex impulses, lets loose all of the lower instincts and animal passions and leads inevitably to violence, crime, and sex immorality. It destroys the very

(Continued on page 15)

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children;

I read a beautiful story about a little boy not quite ten years old, named Ben. In a protracted meeting, he was led to love Jesus and give his heart to Him. He knew he was saved and wanted to join the church. His mother and father thought Ben was rather young to become a member of the church, but rather than discourage his faith, they gave their consent. Not many months later, a special roll call service was planned for the members of this church, and an offering was to be taken. Ben's mother suggested that he answer to roll call with a scripture verse and offered to help him find an appropriate one, but Ben preferred to choose his own verse. She also intimated that she would provide him with a small offering for the occasion; but he insisted on giving all his own pocket money, an amount much larger than she had mentioned. When the hour of the service arrived and Ben's name was called he arose, made his gift, and quoted, "I will not offer unto the Lord that which costs me nothing."

Why do I tell you this story about Ben? Because I'd like for us to get something of the same spirit that Ben had: the spirit of love and sacrifice. This is the spirit that leads a person to do something for someone else even when it means doing without himself. I wish that we might love God so sincerely that we would want to help in His work even if it meant denying ourselves. I believe then that He'd know that we love Him.

During this past month many things have interfered with our offerings to the orphanage and to our scholarship for Miss McSweeney. I'm sure you have not meant to neglect these, so I am reminding you. Let us, like little Ben in our story, bring our offerings even if it costs us something. The gift will mean more to us and to our Lord.

We have a letter from a new member who tells us of some of the excellent things being done in her church. We are always glad to hear good news of this kind.

You will find another puzzle on our page this week. I hope you will like it and find it easy, though not too easy, to match these statements and names.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Prov. 15:3, The eyes of the Lord are in every place beholding the evil and the good.

It was the afternoon before examinations were to begin. Grace, Laura, and Evelyn were walking home from school together. Usually they went skipping and chatting gaily, hurrying to put their things away and get their bicycles or skates or marbles, but this afternoon they were walking slowly and in earnest conversation.

They had never had to stand examinations before and now they were thinking with dread of what was ahead of them tomorrow. They had heard the older children say so much about getting nervous and forgetting all they knew when the time came that they had got the idea that examinations were to be feared and the very thought of them was painful.

All three little girls were in the third grade. Grace and Laura made A's on all their subjects. Evelyn's work was not so good. Sometimes she studied and made good records but sometimes she failed completely in her recitations. In the teachers' meetings when those things were discussed, Miss Sanders' explanation was usually "Poor cooperation at home."

"Miss Sanders said we'd have

arithmetic the first thing in the morning," groaned Evelyn. "I just know I'll fail if she asks any of those 'time tables.'"

"Well, she same as told us we'd have them," answered Grace. "She said if we wanted to do well, we must be sure to know them."

"Oh me!" Laura joined in. I know them today but I may forget them by tomorrow.

4x6=24

4x7=28

4x8=32

4x9=— oh me, what is 4x9?" she asked dismally.

"When it gets up to eight and nine I always forget," Evelyn wasn't much help.

"It's thirty-six, Laura. I get 4x7 and 4x9 mixed up sometimes," Grace answered sympathetically.

"Well, I know something we can do tomorrow and we won't miss a single 'times'. I heard Florence Miller telling my sister about it. It's easy too," Evelyn ventured.

"What?" quickly asked Laura and Grace together.

"Promise you won't tell a soul? Cross your heart? You mustn't tell anyone—not anyone," cautioned Evelyn.

Laura and Grace both promised, solemnly crossing their hearts, although they were unable to see why they had to keep secret something that would help on examinations.

"All right," Evelyn began to whisper after she had put Grace on one side of her and Laura on the other. "All you have to do is copy the 'times tables' on as little a piece of paper as you can and hide it in your shoe. When we start to answer the questions, we can slip it out when Miss Sanders isn't looking and we'll be O.K."

"Wouldn't that be cheating?" protested Laura.

"No, it isn't cheating much. If you don't get caught up with, it doesn't count. I heard Florence Baker tell sister that she passed all her exams that way. Miss Sanders never does watch us. Florence said what the teacher didn't see, didn't hurt."

"I surely would hate to make a bad grade on the very first exam I took," Grace was anxious to continue the good reports she had always taken home. "I could write them all on one piece of paper if I used both sides. Nobody would ever know."

"Course they wouldn't" encouraged Evelyn. "Well, goodbye—here's home. See you tomorrow. I bet we make the best grades of any in our grade. But you mustn't tell, remember!"

"We won't," promised Laura and Grace, but they were very quiet as they continued to walk slowly on toward their homes. They had scarcely a word to say until they reached Grace's home.

Before Grace turned to go in, she stopped abruptly. Her lips were quivering, but she looked directly into Laura's eyes and spoke with determination, "I just can't do it, Laura. I just can't do it. There's a verse mother taught me when I was little. It said, 'Thou God seest me.' She said we couldn't hide things from God's eyes. Maybe Miss Sanders wouldn't see, but God would, and when I think about God seeing I get ashamed and I know it's cheating."

"Oh Grace, I'm so glad you said that, because I feel the same way. Brother Hardy said something in last Sunday's sermon about the eyes of the Lord being in every place beholding the evil and the good. We couldn't cheat knowing God was watching us." Laura's voice was trembly but her eyes were bright.

Grace continued, "I don't believe Evelyn will want to either when we talk to her about it. I don't imagine

she ever thought of it this way. Maybe she never heard these verses. I believe she will decide it is better to please God than to cheat on examinations even if we might not make as good a grade. We'll talk to her in the morning."

Laura gave Grace a tight hug before she went skipping home.

Spanish Fort, Miss.,
Jan. 12, 1939.

Dear Mrs. Steele;

I've been thinking a good while that I would write and tell you what good work the Spanish Fort Baptist Church has done in 1938, but I've been quite busy in my school work since we have been having examinations.

In July, brother Carraway, with the help of Misses Lucy Reed, Emiline Burner, and Sarah Pearl Boland, held a Bible school at Spanish Fort. We had an enrollment of about 75 and an average attendance of about sixty or sixty-five.

We had Bible school for three hours every morning from 8:00 to 11:00 o'clock; then at night we had church. The meeting lasted two weeks and on Sunday we had baptizing.

During that meeting we had thirty conversions besides the ones that joined the church by letter.

We all surely do love brother Carraway and hope he will hold another Bible school this summer, and that we will do even better work than in 1938.

This is my first letter to the Children's Circle, and if this letter is printed I hope to write many more times.

Yours sincerely,

Louise Coghlan.

This surely sounds like a fine Bible school that you had, Louise. I just wonder how you kept from telling the good news sooner. We are glad to hear from you, and hope that you will write often.—F.L.S.

PUZZLE

Match the following statements with the names given below:

1. He climbed a tree that he might see Jesus.
2. She had Naboth stoned because her husband wanted his vineyard.
3. He was welcomed by his father with great rejoicing.
4. He ate grass like an ox.
5. He was hanged on the gallows which he had built for Mordecai.
6. He heard God's voice calling him in the night, and answered, "Speak Lord."
7. He sat at the rich man's gate and the dogs licked his sores.
8. He was cast into a den of lions by his enemies.
9. He dared any man of the Israelites to come out and fight with him.
10. He was jealous of David and tried to kill him.

Names: The prodigal son, Samuel, Haman, Zacchaeus, Saul, Daniel, Nebuchadnezzar, Lazarus, Jezebel, Goliath.

The W. M. U. Christmas offering for Foreign Missions, known as the Lottie Moon offering has in Mississippi already gone to \$11,413.76. A good deal is yet to come in in the next month. It is evident that the amount will go well beyond the goal set, which was \$12,000. And the "Golden Jubilee" offering which had as its goal in Mississippi \$4,000, has already gone to \$7,228.32, and seems likely to reach twice the goal. How grateful we are that the Lord has put His Spirit upon His handmaidens.

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CLEVELAND STEPS UP

Last Sunday our attendance at both the Sunday school and preaching services reached the highest level since we came to Cleveland ten years ago. The present building has been outgrown and it is the hope of all hearts that a new building can be erected soon on the lot which was purchased just a year ago. All outside repairs and painting have been finished and to complete the interior work, a Dollar Day will be held Sunday, January 15th.

Seven new deacons have been elected. They are D. R. Bowen, C. R. Wilbanks, T. M. Bennett, R. P. Crutcher, Bernard Carpenter, Geo. Vining and Marshall Beach. Plans for their ordination will be announced next week.

Serving the church as active deacons now are R. E. Jackson, W. T. Townsend, H. K. Harpole, W. H. Myers, G. B. Woodward, W. A. Lampley, W. J. Parks, W. E. Farr, J. D. Simmons, W. M. Kethley, R. L. Caylor, E. H. Green and Mills Rogers.

The revival meeting for our church will be held February 5th to 12th. Dr. John Buchanan of Birmingham, Ala., will do the preaching. Pray with us that our church and city be deeply stirred by the Spirit of God.

Christian people are rejoicing over the "clean up" which our new mayor has initiated. Whiskey dispensaries, gambling houses and other disreputable places were closed last week, by his order. People believe that Clyde Westbrook means to give the city a good administration.

—I. D. Eavenson.

—BR—

Deacon B. C. Cox reports a growing Sunday school at Picayune, 387 present Sunday. Supt. W. G. Mize and brother Bryan Simmons were with the church Sunday, bringing 25 of the children from the Orphanage. "We had a great day and the interest was fine."

—BR—

Dr. L. R. Scarborough, president Southwestern Seminary and the Southern Baptist Convention, delivered three evangelistic addresses to the New Mexico Baptist Pastors' Conference at Portales, New Mexico, January 16, 17, and 18.

—BR—

Miss Marie Miller, secretary and treasurer of Pleasant Grove Sunday school, left to attend business college at Brookhaven, Miss. Miss Annie Katherine Miller was appointed in her place.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Baptist Training Union Calendar For 1939

The theme in our Baptist Training Union for 1939 is "Loyalty to Christ." The Scripture, Philippians 1:21a, "For to me to live is Christ." The Aim, "To lead every church member to be loyal to Christ in personal growth and development, in church and denominational life, in the relationships of the social order, and in witnessing to lost people. The Song, "The Banner of the Cross."

Each month during the year has a special theme, each time related to the general theme. For February the theme is Obedience to authority. Scripture, "And Jesus came unto them and spake unto them, saying All authority hath been given unto me in heaven and on the earth." Mat. 28:18. "If ye love me ye will keep my commandments." John 14:15. Activities for the month: 1. Enroll members in the Hundred Thousand Club. 2. Plan the March Training School. 3. Enlist all new converts in the Training Union. 4. Do personal work to win the lost.

Note: A copy of the Calendar of Activities will be sent to any union that has not already received one. Use it. Carry out the suggestions each month. This is its only value.

The Baptist 100,000 Club

The Baptist Training Union proposes to prove itself a denominational organization. Its principals are in accord with every denominational activity, and in the church should be the leading force in promoting every interest of the denomination. In other words the church should use the Training Union members in developing interest, and in enlisting the church membership in all church and denominational activities. January and February have been set aside by the Southern Baptist Convention as the months in the year when the Hundred Thousand Club would be given special emphasis. The Hundred Thousand Club is the means adopted several years ago for paying off the debts of the Southwide interests. It has proved a great blessing, and will eventually succeed in paying off the debts if we continue to cooperate in it. We hope that every Baptist Training Union in Mississippi will, before the first of March, make a definite effort to enroll members in the Hundred Thousand Club. It will mean giving one dollar a month—over and above your regular gifts—to this cause. Enrollment cards will be sent upon request, or just send the money, with name of individuals and the name of church to Rev. D. A. McCall, Box 530, Jackson, Miss. Be sure to say it is for the Hundred Thousand Club.

George W. Truett, —A Biography
Dr. Powhatan W. James has written a biography of Dr. George W. Truett, the man acclaimed by many

as the "Greatest gospel preacher of modern times." The book will be off the press in March and every Southern Baptist, along with thousands of others, will want a copy of this book. It will be available at the Baptist Book Store, Jackson, Miss., for \$2.55. We quote below a few paragraphs from a proof sheet about the book that will interest you.

"The rugged mountains of North Carolina bequeathed to Southern Baptists this remarkable leader, one of the most effective and most beloved preachers of modern America."

"For fifty years, in the fertile fields of Texas, this soldier of the cross has fought courageously for the spiritual welfare of his people."

"Under his matchless appeal, countless thousands here and abroad have been won to Jesus Christ. His many speaking engagements throughout the world have established him as an international figure."

"Dr. Truett was three times elected president of the Southern Baptist Convention. He was signally honored in 1934 by being elected as president of the Baptist World Alliance. His is a record of vast achievement."

Jefferson Davis Organizes

We are happy to report the reorganization of Jeff Davis County Associational Baptist Training Union. A meeting, called by Rev. A. B. Hill of Bassfield, was held in the Prentiss church on the second Sunday afternoon, and there the organization set up. Miss Wilds of the State Training Union Department was present and led in a conference concerning the work for 1939. Mr. J. L. Boyd was elected as director of the Associational Training Union, and brother Hill was chosen as the associate director. This is a good team and we will be hearing some good things about their work all along.

Tate Is Main Speaker in Holmes Meeting

Holmes Associational Training Union had its regular meeting the second Sunday in January. The meeting was held with the West church and eighteen out of the twenty unions in the association were represented. This good interest is the result of the faithful work of the associational officers, led by Mrs. M. C. McDaniel, director. The main address was given by former Director Clifton R. Tate. Mr. Tate is now, and has been for several years, the successful director of Hinds-Warren. He was, before moving to Jackson, a resident of Holmes County, and while there served as the director of that association. In his talk at the meeting in West, he reviewed the beginning of the work in that association which dates back to 1930. Mrs. McDaniel in reporting the meeting says they now have organizations in seven of their churches which is above the average in percentage of churches fostering the

work. Lexington, Durant, West, Goodman, Pickens, Mount Pleasant, and Pleasant Ridge all now have training union work.

From Every Association They Say They Are Coming!

We have visited in almost every association in the state during the last few months, and from every association they are saying they are coming to Crystal Springs to the fourth statewide conference for Associational Training Union workers. A few of those who will be on the program are: Dr. J. B. Lawrence of Atlanta, Ga.; Dr. J. O. Williams, Mr. J. E. Lambdin, Mr. W. A. Harrell, Mr. C. Aubrey Hearn, Dr. Clay I. Hudson, Mrs. J. E. Lambdin, Mrs. Aurora Shumate, Mrs. J. O. Williams, Miss Mary Nance Daniel, Mr. B. B. McKinney, all of Nashville; Mrs. Hattie Potts Rogers of Knoxville, and Mr. Chester Swor of Clinton. Other state workers will also be on the program.

S. S. ASSOCIATION

February 5-10 is "Intermediate Week" for Marion County Association at Columbia First Church. There will be a rally Sunday afternoon at 2:30, February 5th. Baptist pastors, Sunday school superintendents and all Sunday school workers from the following associations have been invited to attend: Covington, Jefferson Davis, Lawrence, Lebanon, Marion, Pike, Pearl River, and Walhalla. Miss Mary Alice Biby, Southwide Intermediate worker, will conduct the conferences.—J. A. Farmer.

BUS NEEDED

The Practical Activities department of the Baptist Bible Institute is sponsoring a campaign to raise \$2,000.00 with which to buy a new bus. The need for another bus is felt to better carry on the practical work program. Many more likely mission points can be reached.

Will you help secure this new bus by making a gift to this worthy cause? The students have adopted "A New Bus By Homecoming" as their slogan. Your gift, large or small, will be greatly appreciated. Address your letters and make all checks and money orders payable to: Student Bus Campaign, M. J. Anderson, Director, 1220 Washington Ave., New Orleans, Louisiana.

The faculty and student body of the Southern Seminary and friends over the South wish to publicly express their sympathy to Dr. W. L. Howse, professor of Religious Education, in the loss of his mother on January 16 in Jackson, Miss.

| S. S. ATTENDANCE JAN. 22, 1939 | |
|--------------------------------|-----|
| Jackson, First Church | 964 |
| Jackson, Calvary Church | 921 |
| Jackson, Parkway Church | 320 |
| Jackson, Griffith Memorial | 582 |
| Jackson, Van Winkle Church | 99 |
| Van Winkle Church, Jan. 15 | 85 |
| Sturgis, Jan. 8th | 107 |
| Vicksburg, First Church | 430 |
| Crystal Springs Church | 309 |
| West Laurel Church | 578 |
| Utica Church | 115 |
| Pontotoc Church | 223 |
| Hernando Church | 110 |
| New Albany Church | 340 |
| Morton (Springfield Church) | 91 |
| Tishomingo Chapel Church | 100 |
| Tishomingo Chapel Church | |
| January 15 | 86 |
| Picayune Church | 387 |
| Clarksdale Church | 452 |
| Brookhaven Church | 522 |

| B. T. U. ATTENDANCE JAN. 22 | |
|------------------------------|-----|
| Jackson, First Church | 245 |
| Jackson, Calvary Church | 202 |
| Jackson, Van Winkle Church | 60 |
| Jackson, Griffith Memorial | 341 |
| Jackson, Parkway Church | 225 |
| Clarksdale Church | 133 |
| Springfield Church | 44 |
| Hattiesburg, Immanuel Church | 90 |
| New Albany Church | 73 |
| Pontotoc Church | 55 |
| Utica Church | 75 |
| West Laurel Church | 229 |
| Vicksburg, First Church | 138 |
| Crystal Springs Church | 118 |
| West Laurel Brotherhood | 49 |

To the members of the Arcola Baptist Church: This paper comes to your home this year, at the expense of the church, because we believe that the entire membership ought to read the church paper. We hope you will read every line of the paper every week, and as you read it pray for the paper, its great editor and all the work of our great denomination. Occasionally you will find a few words from the pastor of this church. Read this also and all the other things, and we believe you will be a better church member.—C. C. Carraway, Pastor.

Rev. D. W. Griffin, formerly of Georgia has been called to the pastorate of Jayess Baptist Church in Lawrence County for first and third Sundays.

There are 250 in the training classes this week in the church at Clinton, in preparation for the revival meeting which begins Sunday.

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
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FIRST ASSOCIATIONAL MEN'S SUPPER

Neshoba County Baptists held a significant meeting at the local church Tuesday evening. The ladies of the W. M. S., Mrs. Earl Yates president, served a splendid supper to representatives of 13 of the 20 churches of the association, who braved a flood of rain and bad roads to attend. There were two additions to the church at the meeting, one by letter and one for baptism. Miss Earline Blocker sang special sacred numbers, accompanied by Mrs. J. M. Lofton at the piano. Ministers were present as follows: H. L. Byrd, H. D. Hawkins, J. E. McCraw, M. A. Davis, C. C. Weaver, A. Froshour and D. A. (Scotchie) McCall. Each of these brought a brief message as did Laymen W. D. Cole and J. V. Moorehead.

D. A. (Scotchie) McCall, local pastor, who assumes the post of Secretary of Missions to Mississippi Baptists February 1, spoke as follows: "This is a most significant meeting. It is the first of 60 or 70 such meetings to be held over the state, dates for them already running through April. It has been my policy throughout my ministry to make a house to house visitation on the new field. This is my 'house to house' visitation of Mississippi Baptists.

"My brethren are more and more hearing His voice as He says 'Follow me, and I will make you fishers of men,' Matt. 41:9. My brethren know what He meant when He said, 'He that putteth his hand to the plow and looketh back is not fit for the kingdom of Heaven,' Luke 9:62. Quitters never built a great institution. God Almighty has never used quitters in His program. Judges 7:21. John 6:66-71 (53-54). They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be manifest that they were not all of us.' I Jno. 2:19.

"You recall the story of the mountain boy being imprisoned in a cave. I was told that after the boy died, as excavators worked toward his body they found containers of food and flasks of drink along the passageway. What happened? It was said that certain persons offered to take the boy the food and drink. They started, but the way became rough, and dark and narrow. They put it down and came out posing as benefactors to the boy. The boy died, perhaps, in part from starvation! Terrible! Yet, persons have gone down the aisles of churches in effect saying 'Give me the bread of life! Give me the water of life! I will pass it to sinning, dying men!' And they meant well, but someone laughed, or another criticised and it was put down, and men were left to die! Quitters!

God Our Hope

"But our hope is in our God. Solomon said He is great. 2 Chron. 2:5. Read Ezekiel and hear the refrain 'that ye may know that I am the Lord your God.' How we need that. The name of God occurs 14 times in the first 13 verses of Genesis, and 31 times in the first 31 verses, and 45 times in the first two chapters. God evidently intended any

person crossing that threshold should know Him. Heb. 4:12. John 12:32.

"Yes, there are some Amelakites, Midianites, spies, Tobiahs, Sanbaitive workers. Who pays their salary in the land, and in the camp. But we have a great God, and our God marches on! March with Him!

"Look at Baptists in evangelism. 2 Chron. 7:14-15. Have we quit? In the last 18 years we have baptized 3,666,877 persons. Last year we baptized 204,567, the highest since 1934. In Mississippi last year we baptized 10,128. Our God marches on! Yet Mississippi has 721,926 unchurched people above ten years of age. The South has 14,644,158 persons unchurched, above ten years of age. Now we are having the greatest emphasis on evangelism known in our day and generation. All our departments and publications are stressing it. Our God marches on!

"Look at Baptists in missions. First, Foreign Missions. We work in 14 countries, with almost 500 missionaries, 1,000 ordained native workers, and 2,000 unordained native workers. Who pays their salaries, if calamity howlers tell the truth? We have 1,802 churches and 2,517 outstations, with a membership of 208,794. Keep in mind this work is in the midst of intense opposition. Last year on foreign fields we had 14,027 baptisms, and a total of 18,969 additions. Our receipts for Foreign Missions last year amounted to \$1,077,996.34, half of this coming from the Cooperative Program, one fourth coming from the Lottie Moon offering, and \$64,000.00 from the 100,000 Club. Evidently all our money is not misspent. Evidently the Cooperative Program is not a failure. Our God marches on! Yet the world is growing heathen at the rate of 6,000,000 yearly. Of the two million people in the world, about 600 million are Christian,—or, one in three.

"Second, look at Baptists in Home Missions. We have 332 missionaries, working in 886 mission stations, preaching Jesus in 36,579 sermons last year, teaching, and distributing over 767,219 tracts, 34,530 Bibles and portions, leading over 5,000 people to accept Christ, and baptizing 2,164 of them into mission churches. Receipts for Home Missions last year amounted to \$508,454.67, an increase of \$64,999.40. Let no man tell you we go backward in the work of our Lord. Our God marches on!

"Then, we move on in Christian education. We must have a trained leadership teaching all the Bible in the right spirit. Our publications are splendid. The work of healing was in the program of Jesus. We include aged ministers' relief. We care for the orphans. We help weak churches with pastors and buildings.

Small Per Capita Debt

"Financial support comes through what we call the Cooperative Program, first of all. Every interest shares in this. Last year in this state alone we gave over \$100,000.00 in this manner. Next, we have special or designated offerings. A person may give to any cause, every penny going to that object. We have two debt paying campaigns. First, the 100,000 Club for South-

wide debts. Over two million dollars have been raised and applied on debts already in this program. The plan is for the individual or group to give one dollar a month to this purpose. Second, there is the 5000 Club for state debts. Last year \$20,000.00 was raised in this manner. Some people see shadows in these debts. The truth is 4,595,602 Southern Baptists owe less than six cents each on the Foreign Mission program, and about ten cents each on Home Missions. Shame on the howlers! Mississippi Baptists, 260,000 in number, owe less than three dollars each in all our great work. We have a great God. Our God marches on!

"The old time religion we preach includes among other vital doctrines, the power to bring men to the living Christ, who died for our sins, was buried, rose from the dead. He lives! He reigns! Second, a book, the Bible, the word of God in power. Third, 'Ye must be born again,' Jno. 3. Fourth, the best possible organized churches for carrying on His work. Fifth, a life of service, Eph. 2. Sixth, a little of heaven down here, and all of heaven through Jesus Christ, up yonder. Our God marches on! March with Him."

—BR—

A Scottish minister had been recently appointed prison chaplain in a certain town, and he had a high conception of his official importance. Entering one of the cells on his first

tour of inspection, he, with an air of great loftiness, said to the prisoner occupying it, "Well, sir, do you know whom I am?"

"No; and I dinna much care," was the curt reply.

"Well, I am your chaplain."

"Oh, you are?" returned the prisoner. "I have heard of you."

"You have?" said the cleric, his curiosity getting the better of his dignity. "And what have you heard?"

"I heard," came the rejoinder, "that you preached your kirks empty; but I dinna believe you'll do the same in this one."—Ex.

COUGHS!

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Mississippi Power & Light Co.

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THE LOWE Builders

The elevation T. Lowrey, College to Mississippi November of three ge that capaci Lowrey, gr rey, served convention longest ten dent of the and Hon. B general and T. Lowrey, city two ye

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Dr. W. many chur president for twent dent of M years. He dent of Hi Military A lege. He board of Memorial the larges



THE LOWREYS OF MISSISSIPPI Builders of Christian Character

The elevation of President Lawrence T. Lowrey of Blue Mountain College to the presidency of the Mississippi Baptist Convention in November marked continued service of three generations of Lowreys in that capacity since General M. P. Lowrey, grandfather of Dr. Lowrey, served as president of the same convention from 1868 to 1877, the longest tenure of any other president of the body. Dr. W. T. Lowrey and Hon. B. G. Lowrey, sons of the general and uncles of Dr. Lawrence T. Lowrey, each served in this capacity two years.

Rich in character, Christianity, and courage, but poor in this world's goods, the Lowreys of Mississippi have served Baptistry and the South as pastors, educators, warriors, and statesmen.

General M. P. Lowrey pastored churches in Mississippi and Tennessee. He served as a private in the Second Mississippi Regiment in the War with Mexico. During the War Between the States he attained the rank of Brigadier General and was known along battle fronts as the "Fighting Parson of the Army of the Tennessee." General Lowrey pioneered in the education of women in Mississippi, establishing in 1873 Blue Mountain College, the oldest senior college for women in the state.

Dr. W. T. Lowrey has pastored many churches in Mississippi. He was president of Blue Mountain College for twenty-seven years and president of Mississippi College for 13 years. He has also served as president of Hillman College, Gulf Coast Military Academy, and Clarke College. He is now president of the board of trustees of the Baptist Memorial Hospital, Memphis, Tenn., the largest Baptist hospital in the

world. He has also been president of the Southern Association of Colleges for Women.

Hon. B. G. Lowrey, a layman, was president of Blue Mountain College for thirteen years and served in Congress as representative of the second congressional district of Mississippi for eight years. He was largely instrumental in establishing the Baptist Memorial Hospital located at Memphis. While president of Blue Mountain College he was requested to appear before the Baptist State Conventions of Arkansas, Mississippi, and Tennessee, and present the cause of the hospital to these bodies, asking them to assume responsibility for the project, which they did.

Dr. Lawrence T. Lowrey, a layman, president of Blue Mountain College, after serving on the faculties of Fair River High School, Smith College in Massachusetts, University of California, and University of Southern California, accepted the presidency of Blue Mountain College in 1925. During the World War he served as Lieutenant of Field Artillery. He has served as Mississippi representative on the Southern Association of Colleges for Women, and in many other important positions. He is now president of the Mississippi Baptist Convention.

While the Lowreys of Mississippi have devoted their time and their talents liberally to the Baptist work in Mississippi and elsewhere, perhaps their greatest contribution to Baptists and the South is their service through Blue Mountain College. This institution has the unique distinction of being guided since its inception by successive generations of one family. The spirit and ideals of the Lowreys, which include the beneficent influence of Mother Berry, continue to permeate the campus life at Blue Mountain. Above all the

Spirit of God reigns there, continuing to guide the Lowrey's of Mississippi.

Pictures are of (1) Dr. W. T. Lowrey, (2) General M. P. Lowrey, (3) Hon. B. G. Lowrey, (4) Dr. Lawrence T. Lowrey.

—Frank E. Skilton.

THE SCOURGE OF ALCOHOL

(Continued from page 11)
foundation of character. Young people have heard that a little intoxicant at a party arouses the social instinct and thus makes for lively conversation, general sociability, and an all-around good time. It does nothing of the sort. It only paralyzes the center of self-control, causes people to gabble like geese, with apologies to the geese, arouses animal instincts and leads to moral laxity and immoral indulgence.

This article has already reached its limit, but one other word ought to be said. The great insurance companies of the world, both British and American, have made studies among their policy holders which prove beyond the peradventure of a doubt that life is greatly shortened and the number of deaths greatly increased among policy holders who use alcoholic drinks, even to the most moderate extent. These statistics were studied and listed by Dr. Eugene Lyman Fisk in his book, *Alcohol, Its Relation to Human Efficiency and Longevity*. Only two or three figures can be given, Risks who had indulged in excessive use of alcohol a short time before making application for insurance showed approximately eighty per cent excess mortality; those who had indulged in excessive use not recently but within five years of the date of application, 45%. The records of a British company showed that during the period from 1866 to 1910 the users of alcohol showed a mortality

of 37% more than abstainers.

And on and on we might go. I am writing to young people whose lives are before them, and who want to make the most of their opportunities, and who want to meet in worthiest fashion their God-given obligations. To every one of you I appeal, as you value your physical efficiency, as you value your mental poise and sanity, as you value your moral character and purity, as you value life itself, to abstain, abstain, abstain from the use of all alcoholic beverages.

If you wish to make further studies of the question there is a great volume of literature that can be had, much of it for the asking. The three books from which I have quoted will give you all needed information. Let me list them again: *Stop-Light*, by William L. Poteat; *Alcohol and the Habit-Forming Drugs*, by Grant L. Donnelly; and *Alcohol, Its Relation to Human Efficiency and Longevity*, by Eugene Lyman Fisk. Any of these books, as well as many others, can be had from your state Baptist Book Store.

SUNDAY SCHOOL LESSON

(Continued from page 10)

flicted upon him only the voice of tradition presumes to say, but here his Lord plainly tells him that Simon is to suffer for his Master's sake. So also must you, if you do well the Master's work.

The words are "follow thou me." And the word of these three is "follow." This fellowship of the Lord and fellowship with the Lord was Simon's exceeding great reward. Where has Simon's Lord gone? There will Simon go also. To what height of glory has Simon's Lord been exalted? The promise of the Master is that His servant shall be with Him.

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EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

B. O. B. F.

BRYAN SIMMONS
Field Representative

A suitable text for this week's chat is, "For who hath despised the day of small things?" Zech. 4:10. My subject is, The Sunday Schools and B. O. B. F. At the State Sunday School Convention last spring it was agreed that the chapel in the Orphanage building program would be made a memorial to brother J. E. Byrd and that efforts would be made to secure the cooperation of the Sunday schools of the state in providing this chapel. We are now right at the place to start on the administration building—a part of which is to be the chapel—and we are anxious to secure concerted effort to enlist the Sunday schools in behalf of the "J. E. Byrd Memorial."

Several Sunday schools responded to this appeal last year. Seven new ones have agreed to join them this month and make an offering once a month. A pastor, serving seven churches in north Mississippi, visited the Orphanage last week and promised to ask the Sunday schools of his churches to join in the "Once a Month" plan.

No doubt, the officers of many schools have failed to present the matter to their schools because the offering would be so small. We have between fourteen and fifteen hundred Sunday schools in Mississippi. The offerings of one Sunday in the month for the next twelve months would furnish enough money to complete our program. An average of one dollar a month from our schools would provide enough for the chapel in one year. One dollar a month from each Sunday school would enable us to provide a dormitory each year until the program is complete. "For who hath despised the day of small things?"

Schools like Starkville, Brandon, and many others have given a "Once a month" offering to the Orphanage for many years and have found it a blessing rather than a burden.

Many individuals have told me they would like to see their Sunday schools join the "Once a month" ranks.

Brother pastor, please tell your people about this matter.

Brother superintendent, please give your school an opportunity to join the ranks.

Interested reader, your pastor or superintendent may be too busy to read this article carefully. I wish you would call their attention to this proposition.

Come on Sunday schools and let's provide a place for Sunday school and B. T. U. work for the children at the Orphanage right away.

Give the contribution of one Sunday in each month, a definite amount once a month or provide a method by which there may be voluntary contributions through the Sunday school each month.

Rev. Thos. H. Winter died at Algomar recently, aged 79. He had been pastor of churches in the north-eastern part of the state for forty years. Funeral services were conducted by brethren H. M. Collins and H. G. West.

NORTHEAST MISSISSIPPI BIBLE INSTITUTE

This Bible school has just held its thirty-fifth session at Ecu, Miss. This school was started by the writer in 1904, and was permanently located at Ecu thirty-one years ago. The session just held was one of the best in its history. About 50 per cent were present. Brother W. T. Darling served as moderator and, as always, a beautiful spirit of harmony prevailed. First and Second Timothy were studied. Great crowds attended. Pastor H. G. West and the Ecu people did a great work in entertaining and making every one feel at home. This institute has done and is doing, a great work. We do not believe there is a section in Mississippi, nor anywhere else, where there is more real Bible study being done and which has a greater number of real Bible preachers than is found in northeast Mississippi.

T. A. J. Beasley

New Albany, Miss.

Mussolini describes the people in other lands who are opposed to fascism as too stupid to be dangerous. In one sense he is right. The governments of France and Great Britain have allowed things to run on unhindered in Spain, until now they are just beginning to see that their vital interests will be jeopardized by the success of Franco. It would seem that a man with average intelligence would have seen that from the beginning.

Dr. Frank Weedon, pastor First Baptist Church, Denton, Texas, had as his pulpit guest on Sunday, Jan. 22, Dr. L. R. Scarborough, president of the Southern Baptist Convention.

Pastor J. D. Walker writes of Center Terrace Church at Canton: "Our work is growing. The people are happy over the results of last year's work. The prospects for this year's work look brighter than ever in the history of the church. We had 94 additions during the past twelve months. God has wonderfully blessed our feeble efforts in this field of work. We are attempting great things for Him this year, and we are expecting great blessings from Him. Pray for us daily."

Memphis papers constantly advertise liquor and advocate the repeal of the state prohibition law. The Commercial Appeal was among the first in the fight for the repeal of the prohibition amendment. Now the city is reaping the fruit of this sowing. These same papers carried a few days ago extended accounts of what is termed murder of a negro by two drunken policemen. Great ado is made about arresting the policemen and putting them temporarily in prison. But one of them was almost immediately released on a \$5,000 bond. A five thousand dollar bond for a man charged with murder! The people who do not know that liquor is public enemy number one are too stupid to hold office or any responsible position. The liquor business observes no law which stands in its way, does not regard human life or human rights. The man who plays with it is like an infant playing with a loaded gun.

ONE ON BROTHER GOODRICH

"Circulation nearly gone," the doctor said one time when brother Goodrich was pretty low, just after feeling A. L.'s pulse.

Immediately brother Goodrich leaped from the bed, glared at the doctor and said, "That's a lie, the Record gained more than two hundred this week."

—Frank E. Skilton.

Customer: "Are those eggs strictly fresh?"

Grocer (to clerk): "Feel of those eggs, George, and see if they're cool enough to sell yet."

Mother: "What is your baby brother crying about?"

Thomas: "He's dug a big hole in the back yard and wants to bring it in the house."

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VAN WINKLE CHURCH

The Sunbeam class, which is composed of the little beginners of the Van Winkle Church met in the home of their teacher, Mrs. Mabel Pelham on the Morson Road, Thursday afternoon from 3:30 to 5:00 o'clock to make some little cards to send to their absentee members and to plan their work for the year. These little ones are very enthusiastic over their work and are striving for a 100% class for 1939.

After the business meeting many interesting games were played and refreshments were served to the following: Grace Barber, Rose Marie Stewart, Carolyn June Harkey, Jerry McDaniel and Granville McDaniel.—Reporter.

New typist (following rapid-fire dictation): "Now Mr. Jones—What d'd you say between Dear Sir and Sincerely yours?"

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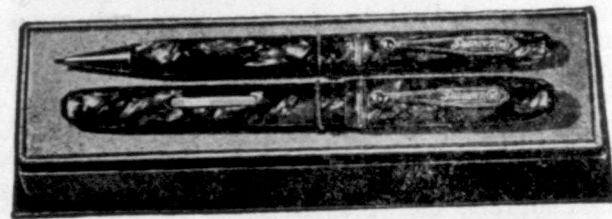
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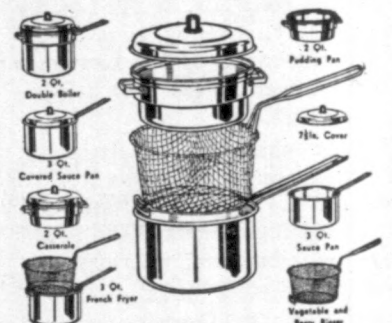


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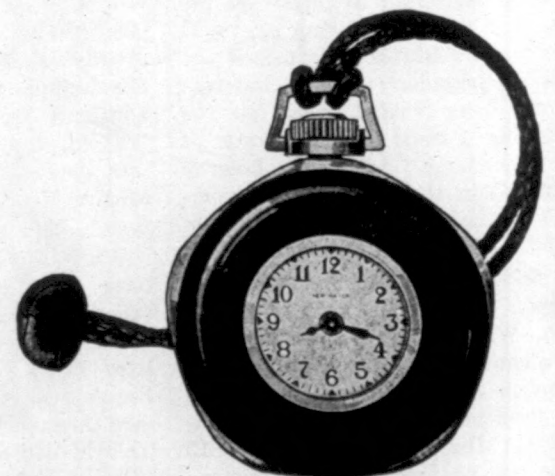
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